The Independent.

Conducted by Pastors of Congregational Churches.

SPECIAL CONTRIBUTORS.

The following persons are engaged as special contributors to the columns of *The Independent*, over their own signatures:—Rev. G. B. Cheever, D.D. (C.), Rev. H. W. Beecher (*), and Mrs. H. B. Stowe (H. B. S.)

CORRESPONDENCE.

Stated correspondents of the first ability are engaged in England, France, and Italy; also at Boston, and several other places in our own country.

The Independent.

"BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN, BUT GOD, WHICH TRIETH OUR HEARTS."

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Our Special Contributors.

THE NEED OF MEN IN DEFENSE OF FREEDOM.

A great historian tells us that once Xerxes invaded Greece from Persia with two millions of *men*, who were defeated. But Alexander invaded Persia with only thirty thousand *soldiers*, and subdued it. Is the historian just in his use of terms, and his conception of things?

What is the difference between men and soldiers? Which are most to be relied upon for the defense of a State, men or soldiers? Which are the surest and safest for the protection of liberty, men or soldiers? Can soldiers enforce a despotism, if the men of the country are determined against it? Can soldiers enforce slavery, if men are ready to resist it? Can soldiers conquer the country, if men are determined that it shall be free? Is that country any longer free, where soldiers can compel the execution of tyrannical and unjust law, which men otherwise would not execute nor obey? Is that country free where the courts of justice are overawed by companies of soldiers, in the trial of men for life and liberty? Could the men of Massachusetts be overawed and conquered by soldiers in the times of the battles of Lexington and Bunker-Hill? Have soldiers ever been required in Massachusetts for the execution of righteous law? How long will men who suffer themselves to be forced into the support of unjust law by fear of the bayonet, retain any true love of liberty?

A host of such questions have presented themselves to our minds, in connection with the recent events in Boston, on the perusal of the following passage in Gibbon's "History of the Decline and Fall of the Roman Empire." The historian intends to contrast the slavery of the Persians with the freedom of the Greeks, and he calls the first, *men*, and the last, *soldiers*: "Followed, it is said, by two millions of *men*, Xerxes, the descendant of Cyrus, invaded Greece. Thirty thousand *soldiers*, under the command of Alexander, the son of Philip, who were intrusted by the Greeks with their gallant revenge, were sufficient to subdue Persia." Here it is evident that the term *soldier*, in the judgment of the historian, stands for a higher and nobler form of being than the term *man*. But the two millions of men were not freemen, but subjects of an oriental despotism; and the thirty thousand soldiers could have had no power whatever over a country inhabited by *men*, true men, *freemen*. It was because the *men*, so called, were already *slaves*, that the soldiers found it so easy a matter to subdue them. A soldier is a poor creature in comparison with a man, and our reliance for the permanence of freedom in our own country must be upon men, not soldiers. Events begin to show that it must be upon men *against* soldiers; for a completed, combined, regularly-moulded, manufactured, and mercenary soldier is any thing but a freeman; he is a tool for despotism, and a slave for ambition and money to employ in making slaves.

In our country it is getting to be impossible to execute the Fugitive-Slave law except by regiments of armed, mercenary soldiers. We thank God for it. Men can not well be kidnapped in open day, except at the point of the bayonet; there is some hope in that. And it is instructive and somewhat satisfactory to see what a complication of crime must be run through, of various kinds, in order to get successfully at the commission of this crime of man-stealing. Men must run the gauntlet of various black, abominable villainies, before the devil himself seems willing to trust them with this last infernal wickedness. The latest mode of man-stealing, connived at and sustained by United States authority, involves lying, treachery, and slander to begin with, and deadly assault, and perhaps murder to finish. Our fashionable men-stealers dare not go openly, and charge a man with being a slave, but they must get out a warrant charging him with being a thief, a burglar, a forger, a counterfeiter, or some capital criminal in some shape; and having thus enjoyed the law with its ordinary officers, to get the man into prison, they then and there abandon the charge by which they succeeded in entrapping him, and claim him as a slave. By means of laws made for the *punishment* of robbers, murderers, and menstealers, they succeed in stealing men; and if themselves arraigned for false imprisonment, or assault and battery, character and person, they can easily get bail from a base, pandering cotton-peddlers, who start to their bidding more obsequiously, with alacrity and conquered prejudices, than any coffle of poor black victims ever started to their toil beneath the whip of the slave-driver.

The fact that in the greatest of our New-England States, immediately after the fraudulent passage of the Nebraska bill—a passage accomplished only by the meanest subterfuge and trickery, by an act of dishonesty which would send any private individual to jail in the same way in commercial life, to the State's prison—a man can be arrested and captured on the false accusation of crime, and by this means trapped into the power of a slave-hunter, and that without any reparation for this outrage, that a standing-army of the United-States can be called, hound-like, to maintain the slave-hunter in his hunt, and that the military force of the very State and city where this outrage occurs can be ordered to the support of that standing army, while a Judge of the Chief-Justice of the State Court is refused, and neither men nor soldiers can be found to carry that into execution; this fact, these facts disclose a state of things, a palsy in regard to freedom and a subserviency in regard to slavery, that can easier in silent anguish contemplate, than any proper language describe. The iron of despotism enters into our souls. That such a thing could occur in this free country, is worse than dim eclipse over half the nations. This bright sun that shines upon us, this pleasant air that breathes around us while we write, seem to sympathize in the tragedy that is thus taking place in the heart of New-England. It is a debasement and an indignity unutterable, that such a thing could be. "Agonizing love, and man's unconquerable mind, the allies of freedom," where are they now? Can we be free or die? Is that the voice of poetry only? Or is it freedom to be set by law to forge chains for others, and to have regiments of hired men over us, compelling us to do "with alacrity" the infamous work of riveting those fetters on the limbs of living victims of bondage?

How piteous that whole myriads should unite
To work against themselves such fell despite!
Should come in frenzy and in drunken mirth,
Impatient to put out the only light
Of liberty that yet remains on earth!"

If we had but one word, and that one word were lightning, we would plunge it into the bosom of those who are doing this wrong. The word of God justifies us in the most solemn imprecations of Divine wrath upon them. It is in regard to precisely such wickedness, that the word of God calls down the speedy vengeance of the Almighty, and adds, "The righteous shall rejoice when he seeth the vengeance; he shall wash his feet in the blood of the wicked; so that a man shall say, Verily, there is a reward for the righteous; verily, he is a God that judgeth in the earth." We defy the utmost ingenuity of criticism to apply this tremendous adjuration to any other crime than just this: of oppressive, iniquitous, and violent betrayal and sacrifice of the freedom and the rights of others. And yet these men prate about the importance of obedience even to unjust law, as if the whole salvation of our country stood upon the execution of unrighteous law, and not upon righteousness and justice; and as if continued obedience to unjust law would not take away the spirit of a noble humanity, and the life-blood out of the freedom of a country, quicker than any thing else. "What hast *thou* to do to declare my statutes, thou that, when thou sawest a thief, consentedst with him, thou that givest thy mouth to evil, and thy tongue frameth deceit, thou that framest mischief by a law, and condemnest the innocent blood?" What is the framing and enactment of unjust law but the highest, most sweeping, and most dreadful form of crime? There can be nothing so injurious, nothing more offensive to God, nothing so disastrous to a nation, nothing so fatal to morality and liberty. When a nation is under such despotism, and submits, then it dies. It is dreadful to think that the reign of such evil can even be begun among us, and endure for a moment. Wordsworth's grand sonnet comes to memory:

"There is a bondage which is worse to bear
Than his who breathes, by roof, and floor, and wall
Pent in, a tyrant's solitary thrall:
'Tis his who walks about in the open air,
One of a nation who henceforth must wear
Their fetters in their souls; for who could be,
Who, even the best, in such condition, free
From self-reproach, reproach which he must share
With human nature? Never be it ours
To see the sun, how brightly it will shine,
And know that noble feelings, manly powers,
Instead of gathering strength must droop and pine,
And earth, with all her pleasant fruits and flowers,
Fade, and participate in man's decline."

Now, if this is to be the law, this the type of our social state; if the one grand interest of our country is the establishment and security of slavery; and if a standing army is to be maintained, and foreign dragoons are to be quartered in our cities, for the purpose of enforcing the Fugitive-Slave law, while at the same time all the solemn compacts for freedom are deliberately broken; if our Union, and the strength of government thence derived, are to be divorced from the interest of freedom, and turned to the support and extension of slavery, as if, to use the admirable illustration of President Wayland, an insurance company established for protection against fires should be turned into a corporation for setting fires and keeping up the conflagration; any thing were better than this; this is anarchy of the worst kind, anarchy consolidated into despotism. A prolonged and most terrific revolutionary conflict were better than this; indeed, revolutionary measures would be demanded, and would become the duty and necessity of the people in such a state of things. The yeomanry of a country ought to pour into a city thus beleaguered and overawed by mercenary soldiers, and, as in the case of Bunker-Hill and Lexington, bring the anarchy of oppression and despotism to an end, or change it into a legality of conflict for freedom. If the people are betrayed in the very refuge of their rights, and defrauded of their own expressed judgment and will, betrayed and denied their voice and power in the Hall of their Representatives, if the government turn into a treasonable despotism against them, then there is no other resort but to their own reserved and revolutionary rights and powers. In the words of Patrick Henry, an appeal to arms, and to the God of hosts, is all that is left them.

But for this purpose, should things come to such a pass, men are needed, and not mere soldiers. Organization is needed, leaders are needed, wisdom, firmness, piety, are needed, the principle and the firmness that spring from a supreme regard to God, and unshaken reliance on him in a righteous cause. These were the men, the leaders, and the principles of wisdom, in the revolutionary conflict for our freedom. Then, in most cases, our clergymen were not found preaching submission to unjust human law, nor proclaiming the throne of iniquity as in fellowship with God, because thrones are ordained of God among the powers that be. We trust in God, that the spirit of '76 has not entirely died out, but that in the coming struggle he will prepare and set forward both men and leaders, that can neither be bought nor dismayed. He will surely do this, if it be his good pleasure to use our country for the freedom of the world: for a living nation can not advance much farther towards the conquest of the world for Christ, with the carcase of slavery chained to its embrace, and diffusing a moral pestilence through its system. Now, if *soldiers* are needed to enforce and keep guard over this unnatural and hideous amalgamation of slavery and freedom, *men* are needed to strike it off. Not all the laws of all the nations could make it just, or binding, or lawful in the sight of God, or give it a claim to men's reverence or protection. But *men* are needed, with a conscience toward God, determined to render unto God the things that are God's, and not mere *soldiers*, who are ready to render God's honors and prerogatives to Cæsar.

What constitutes a State? asked Sir William Jones. Is it fortifications and battlemented walls, navies and armaments, bayonets, soldiers, and the brutal sword? No! not these, "but MEN, high-minded MEN; men, who their duties know, *but also know their rights, and knowing dare maintain*."

"These constitute a State,
And Sovereign Law that State's collected will."

The character of the state, and of State-Law, depends upon the character of the men; and the question whether unjust law can be rebuked and resisted, or obeyed and executed in base submission, under the brutal despotism of a mercenary soldiery, depends wholly on the question whether the citizens of the state are true men. Let us pray God, then, to give us true men in the masses, and true men as leaders; true men in office, and not the venal hirelings of slavery; and true men as magistrates, and not judges who will tell us, in cases where man's law goes against God's, to obey both God's and man's; and true men as Presidents, Senators, and Representatives, men fearing God, and hating iniquity and oppression.

Moreover, on this occasion it becomes the people of the Free States to ponder the result of Judge Story—words thoroughly weighed and considered—on the subject of the duty of bearing arms. But we must reserve this grave and solemn consideration to another article. C.

"CURES" FOR SOCIAL DISEASE.

That society in our great cities is in a thoroughly diseased state, few can doubt. We are sick. The great arteries and ducts of life are clogged. There is no healthful pulsation. The various functions do not harmonize. The bad blood comes out continually in external suffering and specific disease. It is unnatural and unsound that there should be ten thousand human beings in one row of houses reveling in luxuries, and in the very next, as many thousands hungry for bare necessities. It is a sickness, that strong-handed men by the hundreds should roam the streets for work; that skilful women should toil at lonely, drudging labor from morning till night, and hardly earn their meals and rent. It is disease, that long streets of houses should swarm with vile, and filthy, and desperate people. It is a sickness—yes, a hideous cancer on society—that twelve thousand women should be found in our city ready to sell their best instincts and their bodies as a means of livelihood; and perhaps the worst eruption and most terrible disorder of all, that from ten to twelve thousand children should be growing up, vagrant and neglected, in our streets.

Society must be radically sick where such things are. These external maladies, too, it should be remembered, do not merely consume those who originate them; they are pestilences. There are moral *miasmata*, as well as atmospheric.

The lonely prostitutes who lie down every day in the prison-hospital to die, have not alone cursed themselves. They have scattered sins, as the trees scatter leaves. The hundreds of drunkards who perish annually have not merely ruined their own families. They have dragged down, each, scores of others. Such places as Water street and the Five Points do not solely infect their squalid and drunken inmates. They breathe out poison, as the swamps breathe fever. Every foul hovel, every idle and thieving family; every house of ignorant, and reckless, and wretched children, scatter abroad their curses to multitudes who never saw them or heard of them, and leave their bitter fruit far away in the abodes of splendor and of wealth. We can not escape such infections. They reach our property, our children, our government. The tone of the whole moral atmosphere is affected by them.

There are many dangers hanging over our country, and we have entered on dark days; but to our mind none darker broods over it than the future influence of this immense class of vagabond children in the great cities. They to be our voters and citizens!

What is the cure for all this malady? What has society—society as government—done for these evils?

After these centuries of a humane civilization, we may suppose the remedy would be skillful and effective. It would either administer to the disease or it would remove the sickly member, until it could be restored sound to society. We should expect a treatment worthy of an enlightened Christianity. Alas! that we must answer, the great social cure in this nineteenth century for the worst wrongs, and sins, and evils, is the Prison! And who knows what the prison-system is, as applied to the child-criminal or outcast woman of the great city? Instead of a blessing, it is a curse. The boy who enters the felon's cell for a first offense, comes out most often an accomplished villain. The months of punishment are a course of education in crime. The vile and the abandoned meet in those walls to form new associations of guilt. Our prisons are crowded with those who have been committed again and again, each year, for some more desperate offense. Punishment is a remedy; but as now exercised, the most superficial palliative.

It is almost equally evident that the usual treatments, those influences which most thoroughly invigorate society, do not, as at present directed, reach the source of these evils. The schools and churches work directly in a certain range of society. Their influence, of course, pervades every stratum of social life; but they do not now, in the mass, immediately affect the great class of poor in our cities. Asylums here, and institutions there, are—as was observed in a late editorial article on this subject—but surface-remedies. We want something deeper, something on a great scale which shall prevent extreme poverty, or something which shall take away its worst evils.

Whatever be the application of this cure, we do not hesitate to say that its principle must always, in all circumstances, be the same. There is no reform, there can be no cure, remedy, or medicine for social ills of the least permanent value, which does not base itself on *Renovation of character*, a moral change, either partial in its nature and worked through change of circumstances and through education, or complete and lasting through religion. *Character* is the first and last thing in life. If we do not improve that, we gain nothing. All our laborious philanthropy will be only based on sand, if that is lost sight of. And we shall sink back eventually, disheartened and disappointed before the power of human sin, unless we have sown our seed in the moral nature of man.

The only question then is, how shall this cure be applied? How gain, on any broad scale, the moral improvement of our city poor? It must be, first, by a change of circumstances. Where there is a densely-crowded population, containing more hands to work than there is work to employ them, neither education nor religion can have much effect. We must find employment; scatter them from each other's influence, and place them where the first condition of life is satisfied, where the body is fed.

Accordingly, any combined movement in our city which shall transfer labor to the places of its demand, is one application of the cure. The second is to promote education and religious influences among these classes by *means adapted to reach them*.

On this point we shall, perhaps, differ from the editor of this journal in his article of last week.

On the first view, it would naturally appear that the "improvement of the family and the home" should be the first effort, and that the reform or education of children should only be exceptional. (1.)

It is certainly the general truth, and we fully agree in the importance of providing better homes for our poorer and middle working-classes. But in this city, be it remembered, we have a peculiar class of poor. They are no natural growth of our soil, upon our shores. All that ignorance, and oppression, and long habits of idleness, or indulgence in the most squalid circumstances, have been able to leave degrading in their characters, is indelibly stamped on them. They bring here the worst moral ulcers and diseases of the old world. They are the embodied sins of corrupt Europe.

I must say it—sadly, from some close experience—that of the worst part of this class, reform is little to be expected.

It is easy for spectators at a distance to theorize on the capabilities of man; but I would ask any one at all experienced in human nature, to make but few careful and close observations of the poor, in our Fourth Ward, for instance, and then affirm what reasonable probability there was of a permanent change of character in those people. It is not that they are destitute; or living in filthy cellars; or covered with rags and vermin; or hungry for bread. But they have about them what is worse—the curses of poverty. They are idle, and thriftless, and dishonest, and drunken. Their habits are ground and worn into them; still, we are not to neglect them. We should be willing to help them; to give them a chance. And we may thank God that heroic men have arisen who can spend their lives in saving, here and there, one from a host of prostitutes and drunkards. But on any broad scale, reformation is not to begin with them.

It is their *children* who inspire us with hope. There, under all the unfavorable circumstances, we have a fresh field. The young soul must have something of the divine image. With it, we may plant in faith the seed of love and of religion. In its growing powers, and in the accompanying action of the Divine Spirit, we may have an infinite confidence.

Therefore it is that we would affirm that any comprehensive plan for the education and the Christianizing of the children of our city-poor, is, in our peculiar circumstances, one application of a radical and thorough Cure; and it is not to be classed with the merely "superficial remedies and palliatives." (2.) C. L. B.

NOTES BY THE EDITORS.

(1.) There is nothing in the editorial referred to, that even intimates that "the education of children should only be exceptional." No social reformer who was not wholly a dreamer would ever even dream of relaxing one iota of *effort* for the right education of children. Yet the soundest philanthropists of Edinburgh feel that the multiplicity of charitable foundations for boys in that city, is one of the most serious evils they have to contend with in their efforts to raise the poor. These hospitals are a standing premium on pauperism. The great question to be looked at is the wisest application of our means and resources for reform.

(2.) Very true; by all means take care of the children. No body understands this better than C. L. B. But while we are looking after the children of the present poor, in comes a flood of new emigrants to fill up the dens of filth and vice. Shall we let these rot also, and content ourselves with looking after their children, or shall we at last begin at the beginning, and look after God's primeval and perpetual institution—The Family?

Our own Correspondence.

FROM OUR ENGLISH CORRESPONDENT

ANNIVERSARIES OF ENGLISH SOCIETIES.

LONDON MISSIONARY SOCIETY.

There were upward of twelve meetings in which the objects of the Congregational churches are interested, held in the week last ended. It is almost impossible for the religious press to present the spirit of these meetings, or to give even a correct miniature portrait of them. The very embarrassment of riches will prevent thousands of Christians throughout the land having any participation in them. Justice can not be done to a single speaker among the many whose earnest thoughts and burning words are confined to those who heard them at the meetings. Every day of an entire week, Saturday excepted, was appropriated to services in connection with the London Missionary Society. On the first day, early prayer-meeting, delegate-meeting, and sermon to the young. On the third day the great meeting at Exeter-Hall, which was adjourned to Finsbury Chapel in the evening. On the next evening the Lord's Supper was administered "to members and friends of the Society, who are stated communicants," (irrespective of denomination,) in sixteen of the principal chapels of London and the suburbs.

The Hon. A. Kinnaird, M.P., presided. He is the son of a Scotch peer, and is one who reflects honor on his rank, by his large and liberal spirit, and by active philanthropic labors. He characterized the period in which the missionary spirit was developed, and contrasted it with the present, marking the providential openings for the furtherance of missions; and in the present state of things he heard voice, "Work while it is called to-day, for the night cometh in which no man can work."

Rev. Dr. Morison moved the first resolution, which was in these terms:

"That this meeting, reviewing the magnitude and extent of the Society's operations, the character and qualifications of its devoted missionaries, the infinite value of its supreme and ultimate design, and the blessed results that have rewarded its labors in every sphere and department of its missions, hereby renders its devout and earnest thanksgiving to the God of all grace, who has, from its foundation, guided its counsels, and watched over and continued, throughout the year just closed, to accompany its various efforts with the grace and power of the Holy Spirit, without which all agency must fail in securing the glory of Christ, and the salvation of the heathen."

Dr. Morison labored to awaken a deeper sympathy for the men who had gone forth with their lives in their hands, and who, if their lives were spared, suffered bereavement, and often became hopelessly debilitated by the influences of adverse climate and all-consuming toil. With reference to India, he could not help regarding the success there as illustrating in a peculiar degree, and placing in a very striking light, the present progress of Christianity, and it almost reconciled him to British conquests in that country, when he saw how God had overruled them, to its moral, political, and spiritual regeneration. If France or Russia had conquered India, such a result could not have been expected. He rejoiced to say, that now civil and religious liberty had been established in all its three presidencies, that Bible-education was making rapid progress, that idolatry was being sapped to its foundations, and that India promised to be at no distant day a strong-hold of Christianity. But it was necessary to teach men who had power how to use that power, and not to abuse it; and he would say to the governors and all inferior authorities in India, as well as to our own enlightened and liberal statesmen, that missionary influence had wrought out the liberties of India, and placed it in a position of happy progress.

Dr. Morison, whose daughter consecrated herself to the work in China, and died there, referred with much emotion and earnestness to that country, and expressed his hope that the moral Governor of the universe would direct the political movements and social changes so that a way might be abundantly opened for the simultaneous movements which had been made on behalf of China, by various bodies in England. The country was being stirred and excited from one good purpose to another; and whilst sermons were preached, and speeches delivered, and tracts published in reference to the million Testaments for China, the London Missionary Board had met a company of London ministers, of which he was one, and it was determined by the meeting to send ten additional missionaries; and although the Dissenters as a body were not, perhaps, very rich, it was delightful to find that in a few months nearly 12,000*l.* dropped into the hands of the treasurer; and which was, perhaps, better, some noble-hearted men were found prepared to offer themselves as a sacrifice upon the service of the Gentiles. (Applause.) This seemed as if God, in his providence, intended to do something great and glorious for China; that there were now signs of the times which it would be exceedingly hazardous for Christians to overlook, and that there was a call made upon them to address themselves to the work with a zeal and an energy proportioned to its greatness.

T. Chambers, Esq., M.P., rejoiced in the achievements of the Society, as manifestations of philanthropy essentially Christian. Referring to the fact, that in some cases the missionaries had created a written language where none had existed before, so that, as soon as the language was born, it was baptized into Christianity, he asked what must that literature be worth, whose commencement was intimately connected with the Gospel of the cross? and he anticipated the period when the literature of a language so consecrated, should have works to boast of, before which the productions of Greece and Rome should fall into the shade.

Rev. N. McLeod, in the course of his speech, mentioned that he was in the habit of devoting, with the members of his church, one Sabbath evening every month solely to the subject of missions.

The next resolution devoutly recognized the providence of God in the wonderful revolution now in progress in China; expressed joy and thankfulness for the revision and printing of the Holy Scriptures in Chinese, and expressed cordial approbation of the proceedings of the Directors.

In speaking to this resolution, Rev. C. W. Conder, of Leeds, dwelt on the vastness of the objects contemplated by Christian missions, and in anticipation, contemplated them as accomplished; that India had entirely yielded to Christianity, and destroyed all its idols; that China had embraced the faith of the insurgents, shorn of its errors; that the African idols and temples had been replaced by Christian churches; that Babylon had fallen, and that the crescent had disappeared from the heavens; that slavery was for ever gone. What a jubilee would then be celebrated! He urged the responsibility arising from the consideration that these ends must be attained by human agency.

Dr. Archer, Presbyterian, would have honor rendered where due, in respect to the work accomplished for China, in respect to which there had been some failure.

"He had again and again heard upon that platform, of the wonderful work now going on in China and he had been grieved to find that no mention had been made of the men who had pioneered the way—the agents of the London Missionary Society. (Hear, hear.) What would the Bible Society have done in regard to China, but for such men as Morison, and Medhurst, and Legge? He was ashamed of the silence of speakers respecting these men; and he desired that a voice should go forth from that assembly to Hong-Kong, and Canton, and Shanghai, telling those faithful laborers that their brethren in England thought of them and loved them with all the affection to which they were entitled. He regretted that there were not more missionaries of his own denomination upon the platform; and he would, through the wings of the press, appeal to the United Presbyterian Church to lend a helping hand in so good a cause, not so much by its funds as by furnishing laborers who would be willing to 'come to the help of the Lord against the mighty.'"

Rev. T. Milne, from China, described the progress of events in that country, and the origin and force of the religious element in the revolution.

Rev. Mr. Gill, from the South Seas, described the moral changes which had been effected in that region by missionary agency; he presented these facts in refutation of assertions disparaging to the missionary cause made in a sneering spirit by the *Times* on the previous day, and contrasted with the sneers of that journal the interest evinced in such labors by Her Majesty. He said he had lately forwarded to the Queen a bonnet made of plaited Raratongan sugar-cane, as a present for the Princess Royal, and had received a gracious reply, stating that her majesty felt a deep interest in the labors of the missionaries in Raratonga, and that she desired to encourage the industry of the natives by ordering a quantity of the cane to be made up in this country.

The report at this the sixteenth anniversary of the Society, was spoken of as one of the most cheering ever presented at any annual gathering of its friends. The receipts exceeded those of the previous year by £5564.

"The number and distribution of the Society's agents were as follows: Polynesia, thirty-three; West-Indies, twenty; Africa, thirty-eight; Mauritius, three; China, sixteen; India, fifty-seven. This included seven ordained native pastors. In addition to the numbers above stated, the Society employed upwards of 600 native agents, comprising evangelists, catechists, schoolmasters, and readers.

"The report detailed the labors of the Society in the West-Indies, South-Africa, and the other fields occupied by its agents, in most of which it was stated that manifest proofs of the Divine favor had been abundantly vouchsafed. In reference to South-Africa, it was alleged that General Cathcart had acted in a somewhat arbitrary manner in reference to the missionaries, so as often to impede their operations. The labors of the missionaries among the Caffre congregations furnished an admirable exemplification of the beneficial power of the Gospel over men previously characterized by ignorance and malevolence. The directors of the Society had thought it advisable to establish a special fund for China, and during the last four months no less than £12,000 had been contributed towards that fund, and other contributions had been promised. Of India, a very cheering account was given. The propagation of the Gospel was no longer regarded with suspicion by the constituted authorities; but, on the contrary, men occupying the highest government offices gave their countenance and help to the missionaries, not only by their personal kindness, but by their liberal contributions."

On the following Lord's-Day, the 14th, sermons were preached and collections made for the Society at a large number of chapels in London and the district.

HOME MISSIONARY SOCIETY, (CONGREGATIONAL.)

This Society is in the thirty-sixth year of its existence, and may well be deemed an offshoot of the London Missionary Society. It has done much and prompted more, carrying light into many dark corners of the land. The report bears the impress of the times, indicating the new or revised forms of antagonism to evangelical religion exhibited by ritualism and infidelity. The Society's agents have met with obstruction and opposition, but have not been without success.

"Increased attention has been given to the smaller and intermediate towns during the past and preceding year. Ten such stations have been adopted during the year now closed, and nine are reported as new in the previous report. Nineteen localities have thus been recently added to more than twenty formerly occupied, of similar character, as centers of evangelization. The metropolitan stations have continued to demand possession of the Society's agency; and in the third, a building appropriated to literary and educational purposes, has been rented for present use; while the erection of a suitable chapel is contemplated, and funds largely subscribed for the purpose; Sunday and week-day school operations are, in connection with each, efficiently conducted; and, after many difficulties and discouragements have been passed through, the congregations are gradually consolidating, and the influence of the ministrations is extending among the people around.

. . . . . .

"The stations are 122, selected from forty counties in England and Wales. Three hundred and ninety-six chapels and rooms are periodically opened, in which assemble an average attendance of 34,740 hearers, with an aggregate of 12,971 Sunday scholars, to whom is addressed intelligible evangelical teaching. There are 172 schools, and 1660 Sunday-school teachers. There are also eighty-two Bible-classes, attended by 1311 pupils. The missionaries and grantees number 114, to whom may be added five students under Rev. John Frost. There are also 152 lay coadjutors; and the number of new members introduced into the churches during the year is 452, the whole number in fellowship with the mission being 4818. The regular income has exceeded the receipts of the year 1852-3, being £5343."

Rev. J. W. Richardson referred to the inferior importance attached by many to Home Missions in comparison with foreign efforts. To some there was a grandeur about that which was remote. He said:

"One would imagine, to hear some persons speak on the subject, that the soul of the South-Sea islander, or of an African, or an Indian, or a Chinese, was really more valuable than the soul of an Englishman. Now, sir, I know that the redemption of any soul is unspeakably, inconceivably precious. But I take it that the soul of an Anglo-Saxon is emphatically precious. I know that the angels in heaven do rejoice over the conversion of any and every individual to the faith of Jesus Christ; but I do feel convinced—and my conviction, I take it, rests upon the most cogent reasons—that the angels specially rejoice over the conversion of the Anglo-Saxon race. Those angels have far-reaching minds, and they do not look upon the conversion of any individual as though the grace of God terminated with that individual. I take it that they regard the conversion of each individual as a new starting-point for the operation of Divine grace; that they regard those individuals as instruments raised up for carrying out the glorious designs of God in the Gospel of his Son. Hence, if angels thus look at the conversion of a soul, I know, and they know it too, that the Anglo-Saxon race, if I may be allowed so to speak, from the very texture, and constitution, and character of their souls, are most eminently fitted to carry out the aggressive principle of our heaven descended Christianity. And hence the importance of the object which this night we have in view—the conversion of the Anglo-Saxon race."

A resolution in favor of a proposed measure for promoting English preaching in some Welsh districts was adopted.

COLONIAL MISSIONARY SOCIETY, (CONGREGATIONAL.)

The annual report passes from land to land, and presents many interesting facts, of which the following:

"The New-South Wales Congregational Home Missionary Society continues in vigorous operation. The amount of its receipts for the year ending June 30, 1853, including a small balance brought forward from the preceding year, was £746 9s. 2d. Their annual meetings were held immediately on the arrival of Mr. Fairfax from his visit to England, when contributions were made to meet the outlay for the following year, and the noble sum of £1400 was subscribed. The friends in Sydney, feeling that if ministers are solicited, and this Society sends them, they must have chapels to preach in, resolved to form a chapel (or church) building society. Though they had subscribed so liberally to their Missionary Society, they met again, resolved to raise £10,000 for the erection of places of worship. The Van Diemen's Land Home Missionary Society is pursuing its work with diligence. The committee of the Colonial Missionary Society also acknowledge the receipt of a donation of £500 from Henry Hopkins, Esq., of Hobart Town. The state of the Society's finances is cheering, the income being in advance of the preceding year. The amount received is £5782 17s. 10d.; which, added to the balance on hand of the former year, makes a total of £7112 12s. 8d. The disbursements during the year have amounted to £7199 19s. 4d., leaving a debit balance of £77 6s. 8d."

Rev. S. R. Ward, colored, of Canada, was among the speakers, and forcibly urged the claims of the colonies, and expressed the opinion that the claims of the heathen were not so immediately pressing upon this country as those of its own colonies.

RELIGIOUS TRACT SOCIETY.

This was the fifty-fifth annual meeting. Mr. Peto, M.P., presided. The chairman is, probably, the largest employer of labor in the world, and is distinguished for his large, genial, and practical benevolence. In the course of his address he mentioned several striking facts as within his own knowledge:

'He mentioned the case of one of his own workmen, whose conduct was so bad he had been compelled to threaten his discharge. A tract was some time after placed in his hands when working in the south of England. He read it, and becoming convinced of his sin, his remorse was dreadful. At length, the minister who gave him the tract visited him, and was made instrumental in restoring him to peace and comfort. 'That man at the present time,' said the chairman, 'is in my employ; and a more orderly, decent, upright, Christian character, for consistency and public usefulness, I don't know. I may mention to you one fact that will show how blessed this species of instrumentality is, in all its reflex influences. The very minister who gave my workman that tract lost his wife and his three children of fever. The man was at work more than a hundred miles distant, and had saved £50 by his labors. He heard of the fact of his friend's bereavement, and immediately started for the south of England, and visited the good man the day before the funeral. I need not say that their meeting was very affecting; nor tell you what was the astonishment of the minister to find that the poor man had left a small bag tied upon his table, containing about £50. (Loud cheers.) He said, 'I never should have been able to have saved this, if it had not been for you giving me that tract, and for its after consequences; and I feel that the least I can do, in showing my gratitude to God for the great blessing he has vouchsafed to bestow on me, is to give you of my personal substance.'"

The report had to refer to nearly all the kingdoms of the world in describing the operations of the Society. The total issues of publications during the year were 27,376,575, being an increase of 1,524,724. The benevolent income of the year, including the sums received for special objects, was £8551 11s. 5d. The legacies, £2423 6s. 6d. The grants of money, paper, and publications for home and abroad, amounted to £11,206 14s, being an excess over the ordinary benevolent receipts of £4165 12s. 4d. The sales have reached the sum of £63,400, showing an increase of £4927 7s.

Very judicious remarks on the province of literature, and of the great work before the Society, were made by several speakers. Said Dr. Winslow, in reference to the great distribution of tracts among the soldiers:

"I really believe that the blessing of God will rest upon the thousand publications you have sent forth with our armies. It must be a thought thrilling and touching to many a Christian heart, that, perhaps, on the battle-field, some fallen hero, his life's blood passing away, shall have heard, in that simple, silent messenger, which you have wafted with your prayers, and steeped in your tears, the glorious fact that Jesus Christ came into the world to save sinners. It is in this point of light that the story of the thief upon the cross rises before my eye in all its moral sublimity. Let us thank God for that wondrous monument of saving and sovereign grace, and for that instance of rapidity with which the Holy Ghost can bring a flood of saving light in a moment into the soul of a dying sinner.

BOSTON ANNIVERSARIES.

YOUNG MEN'S CHRISTIAN ASSOCIATION.

THE May Anniversaries usually held in our sister city, commenced on Sabbath evening, May 28th, when an address was delivered before the Young Men's Christian Association, by President Allen, of Girard College, Philadelphia, on the benefits likely to come from the operations of the Association, through *indirect* channels, in an enlarged Christian charity and spirit of toleration, an increased knowledge of the true ends of life, and a general spirit of philanthropy, which should take the place of the narrow-minded views of a mere worldly, money-getting, political economy.

The reports of the Society showed its prosperous condition, and promise of great usefulness.

An interesting feature of the Association, and one which should commend it to the sympathies of Christians out of the city, as well as to those residing here, is found in the fact that, of the number brought under its influence, less than one fourth are natives of Boston. This forcibly exhibits the great value of its labors among the young men who come here to reside from abroad, and who are especially exposed to the temptations and dangers of city life.

The President, Hon. Charles T. Russell, having declined a reelection, the honor was conferred on Mr. W. H. Jamieson.

PRISON DISCIPLINE SOCIETY.

On the same evening was an address to the Prison Discipline Society, in Park-street church, by Rev. A. L. Stone. He took for his text the passage in Jeremiah, 38: 6, and spoke of the treatment of prisoners, from the days of Jeremiah to the present time, arguing that there had been but little improvement in their treatment. He then spoke of the history of the Society from its formation, and the great beneficial results which had attended its exertions; and, in conclusion, appealed to philanthropists and Christians to bestow upon it their confidence, sympathy, and active coöperation. The receipts during the year, $2520; disbursements, $2819. Hon. S. A. Elliott, President; Rev. Lewis Dwight, Secretary.

MONDAY, May 29th.

AMERICAN EDUCATION SOCIETY.

The annual meeting for the transaction of business was held in the library of the Old South, on Monday noon; John Tappan, Esq., Vice-President, in the chair. The leading items of the treasurer's report were as follows:

Receipts from donations, legacies, etc., $21,366.47; balance on hand at the beginning of the year, $3624.75; total available funds, $24,991.22; disbursements during the year, $19,673.59; balance in the treasury, April 30, 1854, $5317.63.

The amount earned by the young men during the year, toward their own support, is $17,636. The number of young men assisted, the past year, is 297; and the new applicants received, 76. These statistics embrace only the operations of the parent Society.

The officers of last year were reelected.

The proposed union of the Society for Promoting Collegiate and Theological Education at the West, with this Society, was then taken up. The report of the committee on the most feasible plan for such a Union, was presented in a printed form.

Rev. Dr. Anderson moved that the plan be adopted. He was satisfied with the plan now proposed, by which the College Society would be merged in the American Education Society, and he thought there were advantages to be secured by it. He regarded it as entirely safe for the Education Society, and as contributing to render its character and operations, in accordance with its name, truly national.

Rev. Mr. Tarbox, Secretary of the Society, said that his mind had undergone a change in reference to this question, since the special meeting in the winter. He had been favorably inclined to the Union; but the Central American Education Society, at New-York, and the Philadelphia Education Society, have expressed their dissent from the proposition, and now it would not be expedient for this Society to adopt it, whatever might seem to be best at some future day. If the Union should go into operation under such embarrassments, it could not be made to work successfully.

Hon. Joel Giles thought the way was not prepared for the Society to proceed to final action on the question *now*; unless it be to reject the motion before the meeting, and thus end the matter. If the minds of the members present were prepared for this result, then final action might now be had.

Rev. Dr. Calvin Hitchcock expressed his opinion as decidedly in favor of an indefinite postponement of the whole subject. He thought both objects good. He loved and cherished the Education Society. But he thought there would be complexity and embarrassment in the working of the two objects, if united.

Rev. Dr. Eddy, of Newark, N. J., while in favor of the Union, was in favor of postponement for another year.

Rev. Mr. Skinner, of New-York, a delegate from the Central American Education Society, stated that he did not know one member of the directors of that Society, who was not also a director of the College Society, who is not opposed to the proposed Union. He had recently taken the sense of a large meeting of ministers in the city of New-York, who were unanimously opposed to it.

The motion of Mr. Giles was now put, and carried unanimously:

"*Voted*, That the proposed Plan of Union with the College Society be referred to the Board of Directors, to consider the same and ascertain the opinion of our auxiliaries, and of the Central American Education Society, thereon; and, if deemed expedient, to obtain the proposed addition to our Charter, and report at the next annual meeting."

The usual public meeting was held in the evening, in Winter-street church. Sermon by Rev. Horace James, of Worcester. Text, Jer. 23: 28, 29: "Confidence in preaching was a great element of success in preaching."

MASSACHUSETTS BIBLE SOCIETY.

The 45th anniversary of the Massachusetts Bible Society was held on Monday afternoon, in the Central Church; the chair occupied by Hon. Richard Fletcher, the newly-chosen President in place of the late Professor Greenleaf.

The income of the Society, for the year, has been $21,855; of this, $9698 was from donations and legacies. The expenses of the year have been $21,488. Rev. Mr. Butler, the recording secretary of the Society, and agent for visiting the churches, was accomplishing a good work, and was finding great encouragement in it. Measures are about to be taken by the trustees for a new effort to supply all the families in the State with Bibles.

Addresses were made by Rev. Mr. March, of Nashua; Rev. Mr. Ellis, of Boston; and Hon. Emory Washburn, Governor of the State.

AMERICAN PEACE SOCIETY.

The American Peace Society held its annual meeting in Park-Street Church, at 7½ o'clock. Hon. Mr. Greely presided. The income of the Society, the past year, has been $5800. The Society has labored to induce the government of this country to enter into a treaty with England, to settle all future disputes by arbitration.

The annual address was given by William Allen, LL.D., President of Girard College, Philadelphia. His position, as stated by Dr. A., was, "International peace is greatly to be desired, and can be secured." It is certain that peace must finally prevail, or Christianity is a fable. God has distinctly promised that war shall cease. The speaker said that he was a believer in Providence, and in progress. Christianity contains the elements of all moral reformations.

"*Resolved* That the circumstances attending the rise of the war now in progress in Europe, instead of discouraging the friends of peace in their great work, ought rather to stimulate them to new and more determined efforts for their advancement.

"*Resolved* That the times demand such an enlargement of our operations as would require an annual income of not less than *twenty thousand dollars*.

"*Resolved* That we regard with much satisfaction and hope the able, resolute, and largely increased efforts of our co-workers in England amidst the peculiar difficulties which the present war has compelled them to meet."

BOSTON BRANCH OF THE NATIONAL SOCIETY FOR POPULAR EDUCATION AT THE WEST.

This Society (formerly existing as the Ladies' Society for the Promotion of Education at the West), now connected with the National Society as a branch, by a vote of the Society in 1853, held its anniversary in the Tremont Temple, on Tuesday, at 9 o'clock, A.M.

Hon. Thomas S. Williams, of Hartford, presided. Ex-Governor Slade, the agent, made an earnest appeal to the sympathies of the public in its behalf, urging its wants and its claims, and dwelling with much force on the importance of its work.

An eloquent address was then made by Hon. Judge Kelly, of Philadelphia, who spoke of the power of female influence, and gave several happy illustrations, among which was the happy effect produced by these labors in the maintenance of night schools among the organized band of lawless young men and boys in the Moyamensing District of Philadelphia.

AMERICAN AND FOREIGN CHRISTIAN UNION.

This Society held its anniversary, on Tuesday in the forenoon; Julius A. Palmer, Esq., in the chair. The meeting was opened with prayer and the reading of the Scriptures, by Rev. Dr. Neale. Dr. Baird, one of the secretaries of the Society, gave an abstract of the annual report.

The meeting was addressed by Rev. Mr. Adams, of Nashua, N. H., who has spent several years in Havre, France, as a missionary to seamen. He said that he was happy to say that this cause commended itself to his mind, for the many important purposes which it embraces. He noticed at the anniversary at New-York, the spirit of liberality which was manifested by the speakers, with great zeal and power, it was a cause of regret that more was not said of its purpose to revive Protestant Christianity in Europe.

Rev. Mr. Furber, of Newton, spoke on the subject of securing religious liberty to our citizens traveling abroad. The grievances of which we have to complain, on behalf of that portion of our citizens, are these: The denial of liberty to worship God; compulsion as to acts of homage to Romish idols; and denial of rights to bury the dead.

Mr. Kirk said, this is not a political organization, nor even a society for democracy papists. I have one thing to say, if Germans, French, Italians, Irish, and so on, will come to this country and behave themselves, no one will disturb them. If they can not behave themselves, let them send for their passports or have leave to withdraw. No one can tell what the American heart will do when it comes to feel the crushing of a leaden foot. Slaveholding is one of the great evils of the day, and it becomes more aggressive by our moderation. Because I kept silence thou thoughtest I was altogether like thyself. Meanness can not understand magnanimity. But slaveholding is a trifle compared with the stupendous wrongs of popery. This is a religious society sustained to operate against these wrongs. But what says its report? That only $80,000 are spent in this cause. This warrants no high estimate of the intelligence and piety of the American Church. The Church has not looked at the urgency of the case. What is that $80,000 as the measure of her indignation against Romanism?

TUESDAY, May 30.

CONGREGATIONAL LIBRARY ASSOCIATION.

This Association held its first annual meeting in the Library Room of the Old South Church, at 12 o'clock, on Tuesday. A large number of the members were in attendance. The president, Rev. Wm. T. Dwight, D.D., took the chair. The meeting was opened with prayer, by Rev. Dr. Bond, of Norwich, Ct.

From the annual report of the directors, it appears that the Library already contains nearly 3000 bound volumes, more than 10,000 pamphlets, a respectable collection of manuscripts, the portraits of several venerable Fathers, nine religious newspapers, six monthly journals, and two quarterlies, furnished gratuitously by their publishers. An act of incorporation has been obtained from the Massachusetts Legislature, with the right of holding property to any amount not exceeding $150,000. The design of publishing a Congregational Register, which was contemplated at the reorganization of the Association last year, had been relinquished, upon learning that the American Congregational Union, at New-York, had undertaken the publication of the Congregational Year-Book, which has since been given to the public by that Society.

Voted that the Act of Incorporation granted by the Legislature be accepted. The officers were reelected.

President Hopkins, of Williams College, was appointed preacher for next year, and Dr. Hawes, of Hartford, his substitute.

In the afternoon the annual sermon was preached by Professor Park, of Andover, from John 12: 32; "And I, if I be lifted up from the earth, will draw all men unto me." No falsehood, or system of falsehood, said Professor Park, can ever draw the world to itself. In Him who was lifted up there is a system which will draw at least all men unto him. No falsehood, or class of falsehoods is fitted for the benefit of the whole world; but truth *is* eminently suited to the characteristics of *man*, as formed by his Creator, and will in the end draw all mankind unto it.

The speaker then proceeded to an exposition of some of the characteristics which will belong to a religion which shall draw all men unto it.

1. A religion for the world will be one which exalts the agency of a personal God. Pantheism can never prevail, for it does not do this. Man starts into renewed existence, when he beholds a God personally interesting himself in his welfare, sympathizing in his wants and cares, and meeting his desires. The mind of man is allured to such a God, conducting his government according to wise and fixed laws, but at the same time seeking, in all that he does, the good of those he governs.

2. A religion for the world will represent the government of Jehovah, as an expression of universal, impartial, holy benevolence. Man's reverence can not be secured simply by a sense of God's sovereignty; another element is moved. In the acts of God we recognize a higher principle than his mere sovereignty, and the dictates of his simple will; a principle of right by which he is governed, and which existed antecedent to his acts. Power belongeth unto God; but God is love; and this, in its various attributes, takes the name of "Justice," and "Mercy," and "Kindness." The faith that is thus imbued, will be assimilating in its character; a being whom men love and reverence they strive to imitate and be like. As men rise in moral elevation, they disdain to copy any meaner being, and strive to seek out for themselves a more exalted deity.

3. A religion for the world will give a bold view of the dignity, dependence, and sinfulness of mankind; and will make each illustrative of the other.

4. A religion for the world will exhibit all things and all beings as connected into one system.

5. A religion for the world will fit men to triumph in the Divine grace that justifies them if they sympathize with the sacrifice of the God Man.

This eloquent and able discourse occupied over two hours in its delivery, and was listened to with deep attention by an immense audience filling the spacious Tremont Temple almost to suffocation.

MASSACHUSETTS HOME MISSIONARY SOCIETY.

The fifty-fifth annual meeting of the Massachusetts Home Missionary Society was held in the Tremont Temple, on Tuesday evening, at 7½ o'clock. Rev. Dr. Woods, the President, in the chair; prayer by Rev. Dr. Tucker, of Wethersfield. The abstract of the annual report was read by Rev. Dr. Clark, the Secretary.

The receipts from Massachusetts to the cause of Home Missions, during the year ending May 15, 1854, amount to $45,473; of which $32,890 were paid into this treasury, and $11,582 into the treasury of the American Home Missionary Society, at New-York, as best suited the convenience of the donors.

The disbursements have been $52,945 for missionary service performed in the State; $1163 in defraying the proportion of incidental expenses pertaining to this Auxiliary; and $37,582 for missionary labors in other parts of the land, under the direction of the National Society.

By comparing the mission churches in Massachusetts, now reported, with those of last year, it will be seen that *eight* have disappeared from the list. Four of these have passed beyond all danger of relapse. The others, in a change of circumstances, may perhaps again be received under patronage for a season. In place of these eight, three *new* applicants have been admitted, all recently organized, and in promising fields; though at present without the power of self-support. The net reduction, therefore, of mission churches within our bounds since the last anniversary, is *five*, leaving only *forty* now on the list. Fifteen years ago, the number was just double.

Forty-five of the missionaries sustain the relation of pastors. The remaining fifteen are called "stated supplies," a term not found in the vocabulary of the Apostles, nor in that of the Puritans, for the reason, probably, that the relation hereby indicated was not known in those times. Four pastors have been settled during the year, and four dismissed.

Outwardly, the feeble churches of Massachusetts have been generally prosperous and progressive, while in regard to spiritual blessings, they have enjoyed a full share with others around them. They are living in peace among themselves, and their relations to the Missionary Society, so far as the Committee have knowledge, are harmonious and satisfactory, without exception. This arises, in great part, from a better understanding of the real design of Missionary aid, which is *to relieve a temporary want*, and not to *pay a permanent annuity*.

Notwithstanding the progress annually made in reclaiming "the old wastes" of Massachusetts, and the oft-expressed assurance that they will all at length be reclaimed, the remainder of the work can not safely be neglected. It never will be accomplished without hard missionary toil; while at the same time it will amply remunerate the labor it may cost.

At an expenditure which would hardly have built *six miles of railroad*, we sustained 1047 ministers, preaching the Gospel in eight different languages, to 2140 congregations, scattered over all the inhabited parts of our country; and among the obvious and immediate results of their labors for that one year, they have reported 6025 members added to the churches under their care, 2816 souls hopefully converted into their congregations, 50 new churches organized by their agency, and 46 others brought into the condition of self-support.

The first address was made by Rev. Mr. James, of Worcester. He expressed a strong confidence that this nation was to be wholly subjected to Christ. The word of the Lord went forth upon the land in the days of our fathers, and now great is to be the company of those who publish it. But he made his special theme that of emigration to our newest territories, Kansas and Nebraska. He said it was the duty of this Society immediately to go and take possession of that land. He spoke of what had been done by the Emigrants' Aid Society, incorporated by our Legislature, whose purpose is to aid in sending out colonies thither. This Society should furnish the ministers for these colonies. He said that he wished that he was now free from engagements, so that he might offer himself to this Society to be sent forth to that field, and head a colony; and he called upon ministers to volunteer for the work. Who will go thither to do deeds which will ring with renown through the Church of Christ!

This mode of colonizing is the Puritan mode. Our fathers, when they went forth into the wilderness, took their ministers with them. So it is a Puritan custom, and we are the men to follow it. Let companies be formed, consisting of at least twenty men of the right kind—not men who will go to Washington and boast that they did not sign the remonstrance—and let each of these companies take with them their pastor. The Emigrants' Aid Society extends its aid even to foreigners that are of the right kind of men, and most of the emigrants that come from Europe are opposed to slavery. Let companies go forth, with ministers whom this Society will send, and they will be sustained. Find the men, and the money will be raised. I am ready to say that I will pledge the Old South Church in Worcester (and Old South churches are wont to be sufficiently conservative) to support one of them. We hear much said of popular sovereignty in these territories. But the sovereignty which is needed is divine sovereignty and popular obedience. We hear much now of the "Know Nothings," but the Know Nothings that we should send forth are those who are determined to know nothing but Jesus Christ and him crucified.

The resolution which Mr. James introduced was seconded by Rev. Dr. Bond, of Norwich, Ct., who said that he would also pledge his church to sustain one missionary to Nebraska.

Rev. Lyman Whiting, of Reading, next addressed the audience. He went into a retrospective view of the affairs of the Home Missionary Society. Fifty-five years have passed since the Society commenced its operations. The first year it expended $24 324, and no man could be found to undertake the work for a single month, the plan being to send out some minister for four weeks, the Society supplying his pulpit during his absence. Next year, seven were appointed, but none were willing to go, or would be spared by their churches. In six years the Society abandoned this plan, and two men were hired by the year, and were sent out, going hither and thither doing good. And now what a contrast! The first year, $25 and no man. Now 1047 men are sent out into all the land, and $198,000 are contributed for the work in a year.

In the early history of the Society, Maine was the farthest limit of the work. Now, all parts of our great Union are penetrated. He thought the change amazing, whether taken as a contrast or as a statement.

Rev. Mr. Porter, of South-Boston, spoke with fervor and eloquence of "*The Necessity of Furnishing a Living Exposition of the Gospel.*"

WEDNESDAY, May 31.

SOCIETY FOR PROMOTION OF COLLEGIATE AND THEOLOGICAL EDUCATION AT THE WEST.

Tremont Temple. A crowded auditory. The president, Chief-Justice Hornblower, of New-Jersey, in the chair. Receipts, $20,931. This Society flourishing, its means increasing, and its labors highly successful. Rev. Mr. Post, of St. Louis, spoke of the necessity of Protestant colleges at the West. Dr. Beecher, senior, addressed the meeting. Services closed with a doxology and benediction by Rev. Dr. Emerson.

DOCTRINAL TRACT AND BOOK SOCIETY.

Annual meeting in Tremont Temple, opened with prayer by the president, Rev. Dr. Woods, of Andover. The act of the last Legislature, changing the name of the "Doctrinal Tract and Book Society" to the "Congregational Board of Education" was adopted, and the Society will be known by that name in future. The Society has furnished each Congregational church in Michigan with a library, and it is intended to extend the labor of love throughout the whole West. The committee have made arrangements to establish a system of colportage. The Society proposes to issue a monthly publication. The officers of the last year were chosen.

UNITARIAN FESTIVAL.

This honored festival, given annually by the laymen of Boston to their clergy, was held to-day in Faneuil Hall. The collation was prepared by J. B. Smith, in an extremely elegant style, there being ten tables extending through the whole length of the hall, and one around the whole gallery, besides those on the platform, which would accommodate about seventy-five persons, all loaded with good things, and most tastefully adorned with neat bouquets. Plates were laid for a thousand people. At two o'clock the doors were opened, and as speedily as so large a company could be arranged in order, the seats were filled. Judge Rogers, President of the day, took the chair.

The Mayor of the city made a very amusing and effective speech in favor of the influence of such gatherings as the present, and closed his remarks by offering the sentiment:

"May peace, prosperity, and influence attend the efforts of this and every association in this our beloved country, which contemplates order in society, the progress of intelligence, humanity, and the universal diffusion of the benign doctrines of Christianity."

President Allen, of Girard College, was then introduced, who expressed his great gratification at being present on such an occasion.

THE CHILDREN'S MISSION.

The fifth anniversary of this mission was held in Hollis-street church, on Wednesday afternoon. A full audience attended, and a deep interest was manifested in the services. Several pews were filled with children from the Female Orphan Asylum. The baptismal font, communion-table, and pulpit were tastefully ornamented with flowers, furnished by friends in Dorchester. Albert Fearing, Esq., presided. Reports were made by Messrs. B. H. Greene and Merrill, explanatory of the object and success of the Society. It is supported by voluntary contributions from the various Unitarian Sabbath-schools in the city, towards which support the past year, some $700 had been raised. Its object is to employ two missionaries, whose duty it is to visit the poor, seek out needy children, and aid them in procuring homes or a support. Mr. Joseph E. Barry and Mrs. Harriet Cooper are the missionaries employed, and their services have been most acceptably performed. Addresses were made by Rev. Mr. King, Rev. Mr. Kneeland, of Dorchester, Rev. Mr. Sears, of Wayland, and Dr. Hill, of Worcester.

CONGREGATIONAL LIBRARY ASSOCIATION.

The festival of this Association in Faneuil Hall was very fully attended. A portion of the party were ladies. A very fine social time was had of it, and a rule which admitted no speaker to overrun eight minutes' time made the speeches uncommonly interesting. The president, Rev. Dr. Dwight, of Portland, did the honors very agreeably. Addresses were made by Dr. Stowe, Hon. Chas. T. Russell, Mayor Smith, Dr. Edward Beecher, Rev. R. S. Storrs, of Brooklyn, Rev. Mr. Post, of St. Louis, and Alpheus Hardy, Esq., Lowell Mason, Esq., Rev. Dr. Humphrey, of Pittsfield, Rev. Joseph S. Clark, D.D., Julius A. Palmer, Esq., Rev. Dr. Anderson, and Rev. A. L. Stone, after which the joyous congregation were dismissed with the benediction by Dr. I. Beecher.

Thus this new Association has made a successful beginning, and henceforth is to be a feature of anniversary-week.—*Transcript.*

AMERICAN TRACT SOCIETY.

The fortieth annual meeting of the American Tract Society was held, the president, John Tappan, presiding.

The annual report was presented, by an abstract from which we learn that the total receipts for the year are $79,171, of which the donations and legacies are $3159, besides $3323, paid directly from this field to the Society in New-York. Expenditures, for publications, $43,650; for colportage, $18,548; foreign lands, $4000; building fund, $979; secretary and five general agents, $5928; treasurer and five clerks, $3226; all other payments, as per treasurer's report, $3604.

Mr. Tappan stated that there were sixty original members of the Society, only four of whom survive. Two of these survivors are Rev. Dr. Dana and myself.

Hon. Robert C. Winthrop said he appeared as a layman at the earnest request of the committee, who have found it difficult to secure laymen to take a part on such occasions. Though the clergy are expected to lead in such enterprises, and he was proud to follow them, as an abler and purer body of men than the American clergy can not be found, still they have not all the responsibility. Mr. W. spoke of the greatness of our country, and of the fact that it must be preserved and prospered by the influence of the Bible. He referred to the war in Europe, whose object it is to preserve the balance of power in Europe. But what is that compared to the spread of moral light? So of the political questions at home, that now so agitate our large cities. Could we find some mode, some Missouri Compromise, some Wilmot Proviso, by which infidelity, sin and irreligion shall be shut out of our great Northwest and West, then we shall have that freedom wherewith Christ makes free, and our countrymen will be freemen indeed. He believed that under the mild and steady influence of the Gospel every yoke will be broken, and universal love shall prevail. Mr. W. closed by highly commending the publications of the Tract Society, many of which he had read with great pleasure.

MASSACHUSETTS CONVENTION OF CONGREGATIONAL MINISTERS.

The business meeting was held on Wednesday afternoon, in the Supreme Court-room, Court Square. Rev. Dr. Lathrop, the treasurer, reported the receipts, $725; paid out, $682; balance, $43. Rev. Samuel K. Lothrop, D.D., of Boston, was chosen first preacher for next year, and Rev. Seth Sweetzer, D.D., of Worcester, second preacher.

THURSDAY, JUNE 1.

CONVENTION SERMON.

Brattle-street church was crowded this morning, by persons desirous to hear the sermon of Rev. Edward Hitchcock, D.D., before the Convention of Congregational Ministers. The discourse was very able and philosophical, and was received with marked attention.

CLERGYMEN'S MEETING ON SLAVERY.

The Meionaon was well filled this forenoon with clergymen, principally of the Orthodox Congregational order, but with a good sprinkling of Baptists, Unitarians, and others, met to consider the duty of the pulpit at the present crisis in the political affairs of the nation. Rev. Dr. Barstow, of Keene, N.H., was chosen Moderator.

The meeting was a very social one in feeling, and numerous addresses were made by representatives from the different Northern and Western States. The general question of the proper action of the clergy on those political subjects touching moral and religious principle, especially the subject of slavery, was freely discussed, and a pretty unanimous sentiment was expressed that the pulpit should act more in concert hereafter, and let its power be more sensibly felt.

A motion was made to appoint a committee to wait upon the Mayor of Boston, and urge him to take measures in behalf of the alleged fugitive slave, whose case has just been tried in this city, but was voted down.

It was voted to appoint a permanent committee of twelve to coöperate with all other denominations, in the calling of a general convention of clergymen, and to devise further measures for united opposition to the inroads of the slave power.

Among the speakers were Rev. Messrs. Lyman and Edward Beecher, Dexter and Clark, of this city, Prof. Stowe, Cleveland of Northampton, Allen of Worcester, Trask of Fitchburg, Blood of Illinois, Waters of Iowa, and others. Mr. Waters, who is a Home Missionary, and the Freesoil candidate for Governor of Iowa, felt confident that unless the Nebraska bill was repealed, that territory would be soon filled up with adventurers and speculators, who were eager to engage in slaveholding. Mr. Blood assured the meeting, that the public sentiment was strongly against Senator Douglas in his own State.

BOSTON SEAMEN'S FRIEND SOCIETY, ETC.

There was a very interesting anniversary of the Boston Seamen's Friend Society. Rev. Mr. Carpenter, pastor of a new Congregational church in Portland, a new speaker among us, was followed by Rev. Mr. Willetts, of Philadelphia, who made the most thrilling, taking speech for a popular audience, of any that I heard. His power over the audience was wonderful, and, perhaps, he excelled himself, because he found so much of a man in the preceding speaker.

The Western College Society was to have been addressed by Rev. Mr. Beecher, of Brooklyn, but he failed, owing to the sickness of a member of his family. The large audience assembled were disappointed, the more keenly from the fact that the managers of the Society were aware he would not come, but withheld the information from the public until the meeting had assembled.

FRIDAY, June 2.

To-day, the Sunday-school societies have made a report of their year's work. Gov. Washburn presided at the meeting of the American S. S. Union, and made an interesting address. He was followed by Judge Kelley, of Philadelphia, and by Mr. Willetts.

The Massachusetts S. S. Society was addressed by Rev. Mr. Nichols, its agent at Chicago; by Rev. Geo. Richards, and by Joseph White, Esq., of Lowell.

This evening there has been an interesting meeting in behalf of the American Board of Missions. It was addressed by Dr. Van Dyeck, of Syria, by Rev. Mr. Nuenger, of India, and by Mr. Kirk.

GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES.

DUALITER.

WE had in type for our last week's paper an abstract of the proceedings of the dual existence, which purports to be "The Presbyterian Church in the United States." It was as correct an abstract as the reports in the daily papers enabled us to prepare. But it was crowded out by the pressure of other matters; and we therefore take the opportunity of amending and extending it from more ample reports of the respective papers of the two bodies—the *Observer* and the *Evangelist*.

I. THE NEW-SCHOOL AT PHILADELPHIA.

The greater part of two days last week were spent in an exciting debate on the validity of Romish baptism, introduced by a divided report from a committee appointed last year. Dr. Hatfield and Dr. Cox, the majority, argued the negative from previous decisions of the Assembly; from the confession of faith; from the acknowledged apostasy of the Romish Church; and from consistency. As the Church of Rome was Antichrist, she was not to be recognized as a Christian body, nor her priesthood to be regarded as a Christian ministry. Prof. H. B. Smith, of Union Seminary, opposed such a resolution as contrary to the general sense of Protestant churches. During the century of the Reformation, only the Anabaptists, of all the sects of the Reformers, advocated the contrary opinion. With the exception of the Old-School Presbyterian Church, no considerable Protestant body in this country has taken the position that Romish baptism is necessarily invalid.

Dr. Beman reported that no business had come before the Judicial Committee, and begged, therefore, as the chairman of that committee, that they be discharged. This was regarded as an indication, calling for devout thankfulness, of the peace and harmony that prevail in our borders.

Rev. George Duffield, from the Committee on Publications, reported strongly in favor of the policy of creating a strictly denominational literature, and cited in proof of the utility of such a measure the success of the Methodist Book Concern, the Presbyterian Board of Publication, and the Congregational Board of Publication. The operations of the committee have hitherto been confined to the issue of a small edition of the "Confession of Faith," the "Form of Government," the "Smaller Catechism," three tracts on Doctrinal Subjects, and an Almanac—the total expense of which was less than $1200.

Mr. J. A. Brown stated that a few friends had purchased a house in Chestnut street for $45,000, now worth $75,000, which they would convey to the Assembly for a Presbyterian House at cost, and the churches in Philadelphia will raise $12,500, if others will raise an equal sum, to buy it, leaving a debt of $20,000. The plan meets with opposition from the party that are jealous of Denominational Boards—to say nothing of jealousy of centralizing at Philadelphia.

On Wednesday, Mr. Mills reported on the $100,000 Church-Building Fund, that the sum of $45,000 was secured toward the fund. The plan of management contemplates a Board of Trustees, to be called "The Trustees of the Church-Erection Fund of the General Assembly of the Presbyterian Church in the United States of America." The Board shall consist of nine members, four of them being ministers and five of them elders, in connection with some presbytery or church under the care of the General Assembly, who shall reside in the city of New-York or its immediate vicinity. The first trustees are to go out of office in one, two, or three years, so that three are to be chosen each year; and any trustee ceasing his connection with a Presbytery or church under the General Assembly, thereby vacates his seat. Moneys not in use to be kept on interest. The fund to be apportioned among the synods in specified proportions, but the proportions may be altered from year to year by the Assembly. No money to be granted except through a committee of synod. Money to be loaned, payable in four annual instalments, the first three years from date, and secured by mortgage of the property; or donated, to be refunded, if the building is disused or the church ceases to be under the Assembly, with like security by mortgage. No loan over $500, nor over one third of the amount raised; no donation over $200, nor over one fourth of the amount raised by the congregation; nor unless the people own the land free of incumbrance; nor pay any debt more than a year old. Donations not to exceed one fourth of the appropriation in each synod. No loan or donation until the sum of $100,000 is paid in.

"In default of the payment of any instalment, the whole amount unpaid shall become due, with interest, from the time of such default.

"Every congregation receiving a donation shall annually make a collection in aid of the fund, transmitting the same to the Treasurer, till the amount so collected and paid over shall equal the sum received as a donation.

"The fulfillment of the above conditions, in respect to both loans and donations, shall, in all cases, be secured by the bond of the trustees of the congregation, and a mortgage on their house and lot, made in favor of the Board; which bond and mortgage, duly executed and recorded, shall always be placed in the possession of the Board before any money is paid over to the congregation."

SLAVERY.—On Thursday morning, Rev. Albert Barnes, chairman of the Committee on Bills and Overtures, reported that 18 memorials had been handed in upon the subject of slavery. In regard to these the committee offered the following report:—

"In reference to these memorials and overtures, the committee recommended, that, inasmuch as we believe that in the present aspect of Divine Providence, the consideration of the subject in this General Assembly is undesirable and inexpedient; and, inasmuch as the memorials do not ask for any modification or renewal of the testimony borne by previous Assemblies in regard to the system and practice of slavery as existing in this country, or for any expression of opinion as to the proper course to be pursued by future Assemblies, therefore this Assembly take no action on the subject."

The report was accepted and adopted immediately without debate, a few voices only voting in the negative. The Moderator closed the announcement of the vote with the exclamation, *Laus Deo.*

In the afternoon, the routine business then in hand was interrupted by a motion made by Rev. Mr. Saunders, of Western Reserve, Ohio, to suspend it, in order to allow him to present a resolution against the Nebraska bill. This gave rise to a very animated debate, which was continued till the hour of adjournment, when the Assembly decided by a large majority not to suspend the business.

It was doubtless the expectation of many who voted against Mr. Saunders' motion, that the subject would come up again. Such were the views of the correspondent of the *Daily Times*.

"After the sudden adoption of the no-action report on the subject of slavery, there was no little exultation manifested on the part of some, but in the afternoon the Assembly had a scene which shows how full the public mind is of this one all-pervading subject. A western man, Prof. Sanders, so far as appearances and declarations prove any thing, without the least idea of doing any thing to excite heat, moved to postpone some unfinished business in order to introduce a resolution expressing the grief of this body at the Nebraska and Kansas bill now before Congress. In an instant the whole Assembly was in an excited state, but from different causes. Some nauseate any discussion of slavery at any time, others believe the Assembly have said and done all they can, others thought that the body having so much business yet to do, ought not to waste its time in doing again what has been done, and still others burn with zeal to bear a fresh testimony against slavery, and especially against the "Nebraska villainy" as one of them called it. Several capital speeches were made, and showed that this last stride of the slave power is viewed with the deepest abhorrence. After the discussion had proceeded some time, the Moderator being called on to decide the point of order, ruled Prof. Sanders's motion out of order on the ground that this being new business could not be received except through the Committee on Bills and Overtures. An appeal was taken and the decision of the Moderator reversed by a very decided majority. At 6 o'clock, after several speeches from Mr. Perkins, of this city, Dr. Brainerd, Mr. Mills, Mr. Dobie, Mr. Spencer, etc., the motion to postpone the unfinished business was put to vote and lost. This is no indication of the feeling of the House on the Nebraska question, but only on its being introduced at this point. It will probably come up again."

The writer of that letter has, doubtless, by this time, discovered that experienced compromisers are too adroit for simple men to cope with, when once the latter allow themselves to be cajoled off from the ground of fixed principles.

The report of the Committee on Education for the ministry led to the most able discussion of the session, in which Drs. Allen, Beman, Brainerd, Barnes, Riddle and Mills, entered with great zest. Dr. Riddle, in a lively manner, drew out the strong tendency in the Church to ecclesiasticism, to do all its work by means of Boards under the control of the General Assembly. "Young Presbytery," in his estimation is likely to override all opposition, and while some veterans of the battles of 1837 and 1838 may cling to their ideas of voluntaryism, yet the young and vigorous portion of the Church tends strongly to a more potent form of instrumentality. The first well-defined manifestation of this spirit was at the General Assembly at Detroit when the Church-extension plan was first mooted by Rev. T. A. Mills, and it has swelled into a most vigorous and important element.

The Report provides for a Standing Committee, with a General Secretary, and is resisted by Dr. Beman and others on the ground that it is nothing more or less than an Ecclesiastical Board, and is but the inauguration of a system which will completely revolutionize all the present independent extra-ecclesiastical organizations, such as the American Board of Foreign Missions and the American Home Missionary Society. Dr. Beman made a severely caustic speech on this view of the subject and was sustained by Dr. Riddle. Drs. Allen, Spear and Brainerd, and Mr. Mills are equally decided, utterly disclaiming any such ecclesiasticism as had been attributed to them. They assert that the action contemplated is only so much denominational as proper energy requires. They profess and assert that the necessities and exigencies of the church imperatively demand that this principle be adopted and practiced. Some of the voluntary missionary organizations have received pretty hard rubs, which may be of service to them and do them no harm.

The debate lasted all through Friday and Saturday. The report was adopted article by article, but on the motion to adopt it as a whole the debate was opened anew by Dr. Beman, who made a merciless assault on some of the logic of his antagonists, who in turn showed that they were not unable to defend themselves.

Mr. Brainerd made a speech of considerable length against what he termed the aggression of New-England Congregationalism.

We copy a paragraph from the fuller report in the *Evangelist*:

"Dr. Riddle was not prepared to vote for the Plan, yet he was not willing to take ground against it. He was not prepared to initiate ecclesiasticism as the controlling characteristic of this portion of the Church. He was not prepared to change the whole mode of our benevolent action—nor was he prepared to go against it. He did not see his way clearly. He was not very old, and had not taken a prominent part in the era of our strife and separation. But his sympathies had always belonged to the party whose characteristic was just the opposite of the spirit now sought to be enthroned. He did not wish to leave the Church, nor all the principles which made the Church what it is. This is the veritable question: Are we prepared to inaugurate the ecclesiastical system? Are we prepared to begin to-day a new system that can never develop without effecting a change of our whole mode of action? He did not wish to argue on one side or the other; but he wished the brethren to vote with their eyes open. Don't think you can take this step without rendering the complete adoption of the ecclesiastical system inevitable. If this be intelligently preferred, let it be done—but let it not be done with a hope of evading the full force of the consequences. Perhaps it was best to make this radical change; but a change it unquestionably is. His own church occupied its present position solely on this ground—their hostility to the spirit of ecclesiasticism. That was the grand element of division between the two branches of the Church. Perhaps it had better be abandoned; perhaps we had better turn the corner, doff our old colors, and put on ecclesiastical livery of Young Presbytery; but let us do it with our eyes open. For himself, he thought if we really desired to adopt this system, and to live in an ecclesiastical atmosphere, it would be a great saving of time and labor to transfer ourselves to the body where this spirit has been matured—where the church spirit has obtained full growth and efflorescence.

"Dr. Brainerd rejoined. He was second to none in his love for Christian union—for New-England. But let us look at the case. When he acquired his love for New-England, four hundred of her ministers had not then crossed the Hudson to trample down the Plan of Union; centers of genius and talent, backed up by wealth, and galvanized with the spirit of aggressive sectarianism, had not been gathered at the commercial metropolis of the country, to summon yearly the hosts of the denomination to devise separate schemes, and to inaugurate measures adopted to weaken and destroy us. All those things change in relation to Congregationalists. You may live for twenty years in peace with your brother under the same roof; but if he thrust you out doors, your relations are changed. He wished no separation from the Congregationalists so long as fair dealing and impartiality shall govern their conduct toward us. He had no wish to separate from the American Board so long as the rights of Presbyterians were impartially treated. He had no desire to leave the Home Missionary Society so long as the respective interests of the two denominations, whose servant it is, are impartially regarded. But who does not see that with a powerful, accumulating sectarianism at the East, and a clamorous party spirit at the West, this impartiality becomes every year more difficult?"

On Monday, the discussion was resumed. Rev. Albert Barnes was heard with great attention. He expressed strong affection for New-England Congregationalists as men, but reviewed the proceedings of the Albany Convention in a very decided strain. He also commented on the course of the Old-School Presbyterians for suspending him from the minist

effort by the Assembly to stir up its own churches to a greater activity on this subject—an internal movement to facilitate the work still confided to the Great Associations external to the Church, and beyond her control. It involves none of the distinctive features of an ecclesiastical Board; but by the express recognition of, and reliance upon voluntary Societies, it reaffirms, more emphatically than any resolutions could do, the independent, unecclesiastical, voluntary principle of Christian benevolence, on which those societies are founded."

THE OLD SCHOOL AT BUFFALO.

The Assembly on Tuesday, after a warm debate, broke up the large synod of Philadelphia, making a new synod of the Presbyteries of Baltimore, Carlisle, and the Eastern Shore, to be called the Synod of Baltimore.

JUDICIAL PROCEEDINGS.

The body was then solemnly admonished by the moderator, according to the book, that it was "about to sit in a judicial capacity," and therefore the members were enjoined to bear in mind "the high character, as Judges of a Court of Jesus Christ," which they were to assume. The case was this: "Dr. F. S. Day who was an elder in the Wooster Church, Ohio, but who refused to have his children baptized, by his own consent the Session struck his name from the list of elders.

"The Presbytery of Wooster directed the Session of Wooster Church to restore Dr. Day to the Eldership, and the Synod of Ohio sustained the Presbytery. Against this action of the Synod, the Session of Wooster church and Rev. J. H. Baird complained to the General Assembly."

It further appeared that the church in W. had declined, from 275 members in 1842, to 152 in 1852, and there were then 100 unbaptized children in the congregation; also that the wife of Dr. D. is a Baptist, which is the reason his children were not baptized. He had been a member of the church 22 years, and an elder five years. The "trial" extended to the next day without being finished.

CHURCH AT WASHINGTON.

Rev. Thomas P. Hunt, agent for the Washington Church fund, addressed the Assembly on the condition of the subscriptions at the present time. He had been in Kentucky recently, and had collected there near $3000.

This, it must be remembered, was immediately after the contribution of $70,000 by the churches there to the fund for the Princeton Seminary. A lot had been purchased at Washington for $27,000, and a collection of 30 cents from each elder of the church would realize a sufficient amount to carry out the scheme on a grand and liberal scale.

The committee on this subject was continued, with the addition of Messrs. Gurley and Henry. The *Presbyterian Banner* remarks on the case:

"Among the objects which have elicited interest in the Assembly, is the erection of a new and tasteful church-edifice at Washington City, which may be the resort of strangers and sojourners. Rev. Stuart Robinson reported, on behalf of the Presbytery of Baltimore, stating the slow progress made, and complaining much of a want of liberality toward the enterprise. The scheme is evidently no favorite with our people. It was before the Assemblies at Richmond, St. Louis, Charleston, and Philadelphia. Committees have been appointed, agents employed, and many churches visited; and still, from efforts in sixty Presbyteries, but about $15,000 have been collected, while $60,000 are needed. A very fine site has been secured, but how shall the building rise? An attempt to collect money through the churches generally, for a metropolitan edifice, at $60,000, is next to useless. Our plain country farmers and city laborers would rather raise the same amount to build *sixty* churches, for people yet poorer than themselves. The funds must be raised from the wealthy in our cities. If these can not be made to see and feel the importance of the work, it will be useless to importune others. It is matter for great astonishment that the people of New-York, Philadelphia, and especially those of Baltimore, had not undertaken and finished this work years ago! They have the wealth and know the need, and they should open their purses with their hearts."

DANVILLE AND NEW-ALBANY SEMINARIES.

On Wednesday the question came up of approving the proceedings of the trustees of the theological seminary which was established by the Assembly last year at Danville, Ky.

Rev. Dr. McMaster, of Virginia, said that it was anticipated that there was to be a "great fight" over this subject, but he begged to say, that so far as he was concerned, he could state the gentlemen who so expected were mistaken. He continued his speech at great length, and was frequently called to order. He maintained that the action of the last Assembly was founded on a misapprehension of facts; that the report of the committee was opposed to the facts in the papers before them; that even the papers of the Synod of Kentucky were partly suppressed; that the whole West had *not* applied for a *new* seminary; that the action of the meeting in Philadelphia was unauthorized, etc. He was replied to at great length by Dr. Breckinridge.

On Thursday, the discussion was resumed. Dr. Breckenridge spoke ably for several hours. Dr. McMaster replied, and withdrew his amendment to the report of the Committee on Seminaries. The report was then adopted. The feeling of the Assembly was strongly with Dr. Breckinridge.

The House then voted on the selection of a place of meeting next year. New-York, New-Orleans, Nashville, Columbus, and Pittsburgh were nominated. New-Orleans had the largest number of votes, but no choice was made, and the matter was postponed.

In choosing delegates to corresponding bodies, the German Reformed Synod was omitted, under the following vote:

"*Resolved*, That without intending hereby to deny, as a general principle governing their sister churches, that their formally-acknowledged creeds and symbols of faith are to be taken as the true representative of the doctrinal views of the ministers and people of any Church in the official action of this Assembly in relation to them, yet, in view of the peculiar position of the General Synod of the German Reformed Church toward the Theological Seminary at Mercersburg, whose Professors have so notoriously become antagonistic to Protestantism, and lest a continuance of our correspondence might seem as in some sort giving countenance to the errors in question, this Assembly suspend its correspondence with the General Synod of the German Reformed Church, and decline sending a delegate to that body."

The Moderator presented a paper from the Directors of the Western Theological Seminary, which was read. The paper was a remonstrance against the nomination of Rev. Dr. McGill, by the Princeton Theological Seminary, thus taking him from the Western Seminary.

STATISTICS.

There are now in connection with this branch of the Presbyterian Church, 28 Synods, 148 Presbyteries, 2879 churches, 2189 ministers, 595 licentiates and candidates, and 219,263 communicants. These 148 Presbyteries cover the entire territory of the United States, except a portion of New-England. Two of these Presbyteries are in the Indian territory, 3 in Texas, 2 in California, 1 in Oregon, 2 in China, and 3 in Northern India, scattering over the vast plain of the Upper Ganges. It has under its supervision a Board of Home Missions, with 515 missionaries, laboring chiefly in the South and West; a Board of Foreign Missions, having stations among the Indian tribes, in Africa, India, Siam, and China; a Board of Education, with 103 schools, 46 Presbyterian Academies, and 13 Synodical Colleges, and a Board of Publication, distributing by sale and colportage religious books and tracts. The Assembly has under its care four Theological Seminaries; those of Princeton, Alleghany City, Prince Edward, Va., and Danville, Ky.

On the controversy about the Danville and New-Albany Seminaries, a resolution declared the Assembly had no intention to interfere in any way with the New-Albany Seminary, nor to interrupt its operations.

The report of the Committee on theological seminaries, refusing to yield the care and charge of seminaries to synods, was adopted.

Dr. Breckenridge presented a letter from Professor McGill, of Alleghany College, signifying his intention to accept the professorship of pastoral theology at Princeton, if elected.

Nashville, Tenn., was selected as the next place of meeting.

On Saturday, the election of Professors to Princeton and Danville took place, and resulted in the choice of Dr. A. T. M'Gill for the former, and John N. Waddell, D.D., to the latter.

An interesting debate took place on the subject of the education of children by the Church.

In the case of Dr. Day, the Assembly, on Tuesday, decided against the Synod, and confirmed the act of the church in striking Day's name from the eldership.

Rev. Dr. S. Plumer, of Baltimore, was elected to the vacant professorship of Alleghany Seminary.

HONORABLE SERVICES.—After a career of honorable and useful services in the cause of scriptural and general education, the retirement of Mr. Henry Althaus from his post as "school inspector" to the British and Foreign School Society, in the 70th year of his age, has become a matter of necessity. Mr. Althaus was the first individual in Great Britain that sustained the character. The number of day-schools in and around the metropolis, to which his visits of inspection extended, is upward of 200. The different children present on these occasions in the several schools have amounted to the almost incredible total of 1,092,015—half the population of London! In consideration of these extensive services, a number of the leading promoters of day-schools have determined to testify their sense of appreciation by a public testimonial, on a handsome scale, in which they have invited the co-operation of all the friends of unsectarian education. The idea of an "educational testimonial" has already been responded to in a very cordial and generous spirit; and all communications on the subject may be addressed to Joseph Maitland, Esq., 25 Tokenhouse-yard, who has consented to act as honorary secretary.

Communications.

THE BEST METHODS OF PROPAGATING RELIGIOUS KNOWLEDGE.

FROM THE THIRTIETH ANNUAL REPORT OF THE AMERICAN SUNDAY-SCHOOL UNION.

THERE can be no doubt that "the chief means of divine appointment for the evangelization of the world are the faithful teaching and preaching of the pure gospel of salvation by duly-qualified ministers, and other holy and consistent members of the Lord Jesus Christ, accompanied with prayer, and savingly applied by the grace of the Holy Spirit."*

In advance of the erection of places of worship, the organization of Christian churches and the establishment of the Christian ministry, a work of vast interest and importance is to be done in many parts of our country. To teach the ignorant everywhere to read the Scriptures requires no ecclesiastical authority. To answer the question, What must I do to be saved? talents and learning are not indispensable. To institute acceptable public worship, no consecrated edifice is required.

If there is a human being within our reach as a subject of Christian influence and instruction, it is our obvious and instant duty to impart to him, as opportunity offers, what God has given us—not to hoard, but to diffuse—not to conceal, but to publish abroad.

Whatever changes have passed over the laws and customs of society since the introduction of the Gospel, the condition of men as subjects of God's government, and the dispensation of mercy through the sacrifice of his Son upon the cross, have been, are now, and will for ever be unchangeably the same. The hidden man of the heart is neither beautified nor deformed by changing the fashions or motions of the exterior, nor are the offers of grace or the methods of salvation modified by lapse of time or by the ever-varying conditions of society.

Hence we are led to suppose that were "the great Teacher sent from God" to revisit the earth, simply as a teacher, the methods he would employ to make known his Father's will to the children of men, would not vary essentially from those which are disclosed in the Gospel. He would probably "go about doing good;" teaching from village to village; addressing individuals or groups of men, women, and children, in the market-places, by the road-side, on the mountain, in the borders of the desert, on board ship, at the wells and fountains, and other places of common resort—as well as in the temple and synagogues. Indeed, it seems to have been the practice of the Founder of our religion, and of its early apostles and disciples, not so much to draw the people together for instruction, as to carry instruction to them. Hence opportunities for the purpose were greatly multiplied, and occasions seized to promulgate the Gospel under circumstances quite as impressive and memorable as those which occur by appointment and in fixed localities. An exhortation at the bed-side of the sick, or at the grave which has just received a new tenant; a sermon on the skirts of a lonely wilderness, or on the lofty mountain, or by the tempestuous sea; a call to repentance and heavenly-mindedness in the market-place, or at the thronged gate of the busy city, would be likely to make an impression not less deep and permanent than if addressed to the same persons under the ordinary circumstances of a Christian congregation.

The assembling of the people for the public worship of Almighty God is an ordinance of divine appointment; and the propriety and importance of instructing them, by competent teachers, in the doctrines and duties of religion, when thus assembled, none will question. But we must maintain that, in our country and times, much work beyond and aside from these appointed forms, seasons, and places, will be found indispensable to the general promulgation of Bible truths. A new church-edifice may be erected and opened under favorable auspices, and filled with devout worshipers, without any real addition to the numbers or the strength of the people of God. Nay, such a movement may weaken, distract, and possibly alienate more than one Christian community; and so embolden rather than abash the deriders and opposers of truth.

What shall we say, then? Shall we desist from church-extension, and from the raising up of ministers, and the sending forth of missionaries to gather Christian assemblies, and organize them into churches of Christ? God forbid. It is the undue reliance on these means for the accomplishment of the great design of the Christian system that is to be avoided. It is not the giving to these more prominence than they deserve, but it is the not giving to less imposing, but quite as effective, and sometimes more appropriate means, as much as they deserve. The moral disease of man and the divine remedy being the same from age to age, it will be well for us to look at the early methods of propagating the Gospel, and we shall find that under whatever scheme of evangelization those methods have been most closely observed, success has been most uniform and complete.

In later times the great field for Christian effort (individual and combined) is TEACHING. Christian parents have a most weighty and responsible duty to their own children, and all Christians are required, by an endless variety of express and implied precepts of the Gospel, to give themselves to TEACHING. The fundamental agency, then, underlying not only educational and missionary organization, but Bible and religious tract and book circulation—is the TEACHING agency. When individual Christians begin to TEACH, every man his neighbor, and every man his brother, saying, "Know the Lord," we may look for the time when all shall know him, from the least even unto the greatest, and not till then.

But how difficult is the labor, and how rare and restricted the opportunities of teaching people of mature years, whose habits have become fixed, and whose pride, prejudice, and ignorance are so often found at the threshold of any attempt to instruct or enlighten them! On the other hand, how constant, and inviting, and auspicious are the opportunities to teach infant and youthful minds, and how rarely do pride or prejudice interpose any obstacle to the free and welcome approaches of a teaching parent! Where are the distributors of Bibles and good books to come from? Who are to be the teachers of the Christian schools? From whom are the resources to come for the support of evangelizing agencies? We answer, from a generation trained in the precepts and doctrines of the holy Scriptures—the grand repository of the motives, principles, and rules of evangelical effort. Let individual Christians, who are parents, fulfill their obligations, first to their offspring, and then to those around them who have none to care for their intellectual or moral improvement. Let every one who knows and loves the truth, give himself to the propagation of it. Let this "fundamental" TEACHING "agency, hitherto greatly undervalued, and the resources of which have been but imperfectly developed," be made to "underlie" the education and missionary, Bible and book-distributing organizations, and then we may be well assured that the ranks of the ministry will not lack recruits, nor Christian schools faithful teachers, nor any of our benevolent and evangelizing agencies advocates and operatives. Whoever takes proper care of the children may venture to predict for them a useful manhood and an honorable old age.

* Extract from the resolutions adopted at the Missionary Convention in New-York, May 5, 1854.

THE following letter was adopted by the Presbytery of Trumbull, at its sessions in Warren, April 12th, as their reply to the circular of the Winchester Presbytery, Va.

THE PRESBYTERY OF TRUMBULL, OHIO, TO THE WINCHESTER PRESBYTERY, VA.

DEAR BRETHREN: To all the expressions of fraternal regard, and concern for our common Christianity, as contained in your circular, we most heartily respond; and in our reply, it shall be our aim to say nothing inconsistent with, and not demanded by, the principles of the blessed Gospel of the Son of God.

With you we hold that the Constitution places "the churches in all parts of the land upon the same level;" and we add that, while it entitles all to equal rights and privileges, it imposes upon all the obligation to pray and labor for purity of faith and practice in the entire body. We also agree with you, that in the early history of our Church, "the question of slavery was an *open question*, in regard to which, members were free to express their opinion," and what we desire is, that it may ever remain such. On this account, we regret the position you have assumed, that further action by the General Assembly must cease, as the only condition on which you can consent to remain with us. We hardly think you warranted in the assertion that in the early history of the Church the members were left free to "adopt the practice they thought best," touching the subject of slavery; for we find that as early as 1818, the General Assembly unanimously declared that, "slavery is a gross violation of the most precious and sacred rights of human nature, utterly inconsistent with the law of God, and totally irreconcilable with the spirit and principles of the Gospel; and that it is the duty of all Christians to use their honest, earnest, and unwearied endeavors, as speedily as possible, to effect this blot on our holy religion, and to obtain the complete abolition of slavery throughout the world." From that time to the present have similar sentiments been reiterated by the Assembly, and looking more and more to practical results. In 1850, it declared slaveholding "an 'offense,' which should be regarded and treated in the same manner as other offenses;" and in 1853, sent down to the Southern Presbyterians certain interrogatories touching the actual workings of the system among them. And now shall we practically reverse, or at least ignore, as we should do by pledging silence in future, all we have formerly said and done? While we do not regard the past action of the Assembly as judicial or disciplinary in its character, we are free to confess, as we have already intimated, that we do regard it as looking to something practical; as looking to the ultimate purification of our body from the sin of slavery; as looking to the day when, in the language of Rev. Albert Barnes, "we shall stand before the world in the attitude *to which all our resolutions tend*, detached wholly from this great evil."

You inform us, Brethren, that your connection with the General Assembly, while the subject of slavery is agitated therein, produces among you much disquietude and dissatisfaction; embarrasses the operations of the Home Missionary and other benevolent societies; and leads many who sympathize with you to seek other ecclesiastical relations. You will then be prepared, we doubt not, to sympathize with us when we inform you that our connection with the Assembly, while slavery is tolerated in our Southern churches, subjects us to similar evils. It wounds the consciences of our brethren, causes some of our churches to turn their charities into other channels, and to seek other ecclesiastical relations, when they have, as they conceive, no responsible connection with this sin. Some have already left us, and others are retained only by the hope and expectation that our communion is to be purged, at no distant day, of this evil. If, then, in compliance with your wish, we shall express "the impropriety and undesirableness of any further action by the Assembly, on the subject of slavery," what will it be but to say that our Church must suffer an important secession? So that, maintaining your present position, the question would seem to resolve itself into this: Shall our beloved Zion lose a Southern or a Northern limb? and in the one case because she will, and in the other because she will not, tolerate slavery in her communion? Are you willing, Brethren, to present her this alternative? We would fain hope not. What, then, shall be done? Must we of the North stand still and see this evil, which the representatives of the Church in General Assembly convened have declared an "offense," in the proper import of the term as defined in our Book of Discipline—shall we stand still and see it descend from generation to generation?

In your circular you imply a willingness that the subject should come before the Assembly in a judicial form. That the Assembly has the constitutional power of judicial action in the case, under the head of "General Review and Control," we doubt not; yet we would, if possible, avoid the necessity of resorting to that extremity. We prefer the use of gentler means. We are not fanatics. But, educated as we have been at the North; taught from our infancy to regard liberty as one of the inalienable rights of man; viewing the subject from our stand-point, we can not, with a clear conscience, pledge ourselves to silence; while, on the other hand, we are not unmindful of the difficulties which beset the subject, and of the influence of education on your views of the system. While we remember that so good a man as John Newton was engaged in the slave-trade, even after his conversion to God, and, as he affirms, without any compunctions of conscience, we are not disposed "to bring a railing accusation;" yet we do most earnestly hope and pray that you will not insist on sealing the lips of the Assembly, as the only condition of avoiding schism. "Brethren, we are persuaded better things of you, and things which accompany salvation, though we thus speak." When the General Assembly "attempts a reformation of manners" on the subject of Sabbath-breaking, intemperance, and other immoralities, shall we pledge ourselves to silence on the subject of slavery? When the genius of liberty is abroad in our land; when she is upheaving the rooted despotisms of the old world; and especially, after the recent bold and desperate move of the slave-power in our national Legislature, shall we pledge ourselves to silence? Whatever might have been proper ages ago, such a course, under the noon of the nineteenth century, would, as we humbly conceive, be entirely unwarrantable. "The times of this ignorance God winked at, but now commandeth all men everywhere to repent."

Thus you perceive, dear Brethren, we have spoken to you very plainly, and yet, as we trust, in kindness and love. It is, doubtless, your aim, no less than our own, to know your duty, and knowing, to do it. And may He who has said, "If any man lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not, and it shall be given him," guide us all in his own right way, for his great name's sake.

By order of the Presbytery.

H. BETTS, Stated Clerk.

Literary Record.

ENGLISH.—"A Course of English Reading, adapted to every Taste and Capacity." By Rev. James Pycroft, B.A., Trinity College, Oxford. American edition, edited and enlarged, by J. A. Spencer, D.D., author of "History of Reformation in England." 12mo, pp. 288. Published by C. S. Francis & Co., 252 Broadway; and Crosby, Nichols & Co., Boston.

MRS. NORTON.—"The Undying One; Sorrows of Rosalie; and other Poems." By Hon. Mrs. Norton. 12mo, pp. 383. Same publishers.

WOODWORTH.—"Woodworth's American Miscellany of Entertaining Knowledge." By Francis C. Woodworth, author of "Uncle Frank's Stories," and editor of the "Youth's Cabinet." 12mo, pp. 288, with illustrations. Vol. IV. Published by Phillips & Sampson, Boston, and J. C. Derby, New-York.

BAILEY.—"Essays on the Formation and Publication of Opinions, the Pursuit of Truth, and other Subjects." By Samuel Bailey. A new edition, revised. Published by Tickner & Fields, Boston. 12mo, pp. 422. Sold here by C. Scribner.

STORY.—"Wensley; a Story without a Moral." Republished from Putnam's Magazine. 12mo, pp. 202. The author's preface is dated "St. Phillipsburgh, Monongahela Co., Pennsylvania, April 1, 1854."

MERCEIN.—"Natural Goodness; or, Honor to whom is due. Suggestions toward an Appreciation of Moral Men, the Philosophy of the present System of Morality, and the Relation of Natural Virtue to Religion." By Rev. T. F. Randolph Mercein. Published by Carlton & Phillips, 200 Mulberry street. 12mo, pp. 286.

CUMMING.—"Scripture Readings. Sabbath-Morning Readings on the Old Testament. Book of Genesis." 12mo, pp. 385. Jewett's Boston edition of the complete works of Rev. Dr. Cumming of London. Sold here by Sheldon, Lamport & Blakeman; and at Cleveland by Jewett, Proctor & Worthington.

"The Tent and the Altar; or, Sketches from Patriarchal Life." Another of the same series—same publishers. 12mo, pp. 365.

The *Nonconformist*, of May 17, contains a commendatory notice of the Andover Quarterly, the *Bibliotheca Sacra*, which is now regularly republished in London:

"BIBLIOTHECA SACRA AND AMERICAN BIBLICAL REPOSITORY, April, 1854. (Trübner & Co.)—Of this number we are able only to say that it has two articles on sacred geography, a subject treated in this journal more effectively than anywhere, entitled 'Historical Geography and Ethnography,' translated from M. Rougemont, and an 'Excursion to the Lakes East of Damascus,' by Mr. Porter, American Missionary. A pleasing paper on 'Chaucer and his Times,' is a novelty; and 'The Nature and Influence of the Historic Spirit,' by Professor Shedd, of Andover, is a very valuable discourse.

SCHOOL MUSIC.—"Baker's School Music-Book; a Collection of Songs, Chants, and Hymns, for Juvenile Classes, Schools, and Seminaries. With a complete System of Elementary Instruction." By B. F. Baker. Published at Boston, by John P. Jewett & Co., and at Cleveland by Jewett, Proctor & Worthington.

THE BAPTIST VERSION.—The "American Bible Union," formed by a portion of the Baptists of this country, have issued a specimen of their "Improved Version," a 4to volume, pp. 253, under the title of "The Second Epistle of Peter, the Epistles of John and Judas, and the Revelation; translated from the Greek, on the basis of the common English version. With Notes." Published by the Union, 350 Broome street, and by Trübner & Co., No. 12 Paternoster Row, London.

FOR FARMERS.—"Farm-Implements, and the Principles of their Construction and Use." By John J. Thomas. 12mo, pp. 267, with 200 engravings. Published by Harper & Brothers.

STORIES.—"Catharine Walton; or, the Rebel of Dorchester." By W. Gilmore Simms, Esq. New and Revised edition. Published by Redfield. 12mo, pp. 474, with frontispiece.

COLWELL.—"The Position of Christianity in the United States, in its relations with our Political Institutions, and specially with reference to Religious Instruction in the Public Schools." By Stephen Colwell. Published by Lippincott, Grambo & Co., Philadelphia. 8vo, pp. 175.

Religious Intelligence.

ESSEX, CT.—Rev. James A. Gallup, late of Yale Theological Seminary, was ordained pastor of the Congregational church in Essex, Conn., on the 17th of May. The introductory services were performed by Rev. Mr. Hyde, of Westbrook. Rev. Dr. E. L. Cleveland, of New-Haven, preached the sermon, from Eph. 3: 17, 18, 19. Rev. J. D. Moore, of Clinton, made the ordaining prayer; Rev. Timothy Tuttle, of Ledyard, the former pastor of the candidate, gave the charge to the pastor; Rev. S. McCall, of Saybrook, gave the right-hand of fellowship, and Rev. Mr. Doolittle, of Chester, the charge to the people. This church has been organized but a year and a half, and has now settled their pastor. May the blessing of Heaven rest upon both. SUB.

REVIVAL.—A friend who called at the office, states that there has been a powerful awakening, both in the church and out of the church, in Westfield Society, Middletown, Conn., where Rev. Lent S. Hough is pastor. From 70 to 80 hopeful converts are numbered, in a thinly-populated farming district. Fifty or sixty of the converts are expected to unite with the church next Sabbath. The church has been remarkably waked up to duty, from the slumbers of many years, and they hope the work will not stop where it is.

AMERICAN D.D.S.—A protest has been made against the recognition of degrees from American "Universities," conferred upon persons in Great Britain. At a meeting of the Established Church Synod of Angus and Mearns, upon an intimation that the minister of Fordoun was now designated Dr. Buchan, Mr. Whyte, of Fettercairn, objected to that style being accorded him—urging that, as a Church Court, they had no right nor power to acknowledge a title having a foreign origin. No decision was come to, it being stated that the subject was likely to come before the Assembly.

ORTHODOXY IN MASSACHUSETTS.—Of the whole number of churches in Massachusetts, 448, or nearly one third, are Orthodox Congregational; and 163 Unitarian, being two thirds of the whole number of that sect in the United States. Nearly one fourth of all the Universalist churches mentioned in the census returns are in this State. One fourth part of the entire Trinitarian Congregational churches returned in the census are also in Massachusetts. The valuation of church property in the State is more than *ten millions* of dollars. The most numerous sects beside those mentioned above, are the Baptists and Methodists. The Roman Catholics have 41 churches, being as many as in the other five New-England States. The returns of another census will probably show a list of over 2000 churches in Massachusetts, unless the useless and unnecessary secessions and divisions in our Protestant community can be in some degree checked, and more unanimity manifested.

THIRD REFORMED DUTCH CHURCH, PHILADELPHIA.—We learn from the *Christian Intelligencer*, that, at a meeting of this congregation, held May 17th, a communication was received from the pastor, Rev. L. M. Livingston, tendering his resignation, to take effect after the first Sabbath in June.

HAWLEY.—Rev. Mr. Kittredge, late of Monson, has received a call to the Congregational church in Hawley.

A SOCIETY DISBANDED.—Ladies of Boston have, for the last forty years, maintained a Society to give the Gospel to the Jews. They have contributed to the support of Rev. Mr. Schauffler, of Constantinople. At their recent annual meeting they determined to disband, and leave their mission in the hands of the American Board of Foreign Missions. This is a wise measure, and might be usefully imitated by other organizations, in which the sub-division of labor does not promote efficiency or economy.

SOUTHERN METHODISTS.—A correspondent of the Charleston *Advocate* states that the entire number of copies circulated by the eight papers of the Church, South, does not amount probably to more than 30,000 copies weekly—a little more only than the regular edition of the Western *Christian Advocate*. He therefore proposes the publication of a sheet weekly, to be called the *Christian Herald*, to have some central point of issue, to be ably manned, and to be of such a character as to command universal perusal among Southern Methodists. He is of opinion that such a paper might reach speedily a list of 150,000 or 200,000. Perhaps it might, and then again, perhaps it might not. But there's nothing like trying.

GENERAL CONFERENCE OF THE M. E. CHURCH, SOUTH.—The most important action of the Conference is that having reference to the alteration of the "discipline" on the subject of slavery. The committee on the question reported in favor of expunging the "ninth section," and the report was adopted by a rising vote, only one member voting against it. The Charleston *Courier* says, editorially:

"It will be perceived, from the official report of the proceedings of the General Conference of the M. E. Church, South, that the 9th section of the Discipline was expunged, as well as all other parts which condemned the institution of slavery. The general rule, forbidding 'the purchasing of men, women, and children, with the intention to enslave them,' and which has reference to the African slave-trade, was retained, though the vote upon the expurgation even of this rule was 47 to 54.

MISSIONARY AGENT.—Rev. J. Alden has resigned the pastorate of the Baptist church in Westfield, Mass., the resignation to take effect the last Sabbath in May. Mr. Alden takes the agency of the Missionary Union for New-Hampshire, Vermont, and Western Massachusetts. He will make a good agent, but the church in Westfield will lose a good pastor, whose labors among them have been crowned with a rich reward. During the first six years of his ministry he was connected as a teacher in the Franklin Academy at Shelburne Falls. In that time he had over two thousand attendants in the Academy; his ministry was blessed with nine revivals; he commenced preaching without any church, and left the place with a church of about one hundred members, who were doing more for benevolent operations than any other church in the Association. His next field of labor was at North-Adams, where he labored six years; baptized 125 converts, and left the church more than doubled in strength and numbers. From North-Adams he went to Westfield, where he has labored five years, baptized 70, and the congregation is doubled.

NEW-HAMPSHIRE METHODISTS.—The editor of *Zion's Herald*, who spent a few days at Rochester, the seat of the New-Hampshire Conference, writes thus respecting the action of that body on the Troy Conference resolution: "The action of this conference on slavery was very decided. The vote on concurring with the Troy conference resolution was taken by yeas and nays, and resulted in a vote of fifty for concurrence, and six against it. Nor was this vote a mere formality. It was solemnly and gravely done. The discussion upon it showed a deep conviction that the peace of the Church, in the free States, demands that a more determined and efficient stand be taken against slavery in our Church, than is practicable under the present rule. It also showed a serious and unconquerable purpose to urge the adoption of this rule, whatever may be the character of the opposition brought to bear against it by brethren within the limits or on the borders of the slaveholding conferences. Two brethren observed, that such was their conviction of the propriety and necessity of the proposed rule, they would stand by it, even though it resulted in the secession of the slaveholding conferences. A loud amen from many voices showed that they were not alone in their opinions."

ORDINATION OF A FOREIGN MISSIONARY IN FARMINGTON, ME.—On Thursday, the 25th ult., Mr. George Augustus Perkins, an accepted missionary of the A.B.C.F.M., and destined to the Armenians, in Western Asia, was ordained to his work in this place. Sermon from Acts 9: 15, on the missionary qualifications and labors of the Apostle Paul, by Rev. George Shepard, D.D., of Bangor.

The facts that this was the place of his childhood, of his preparatory studies, and of his visible consecration to the service of God some twelve years since; that here his parents, brothers, sisters, and other friends, witnessed the solemn scene, added much to its effect. Mr. P. has been thoroughly educated at Bowdoin College and Bangor Seminary, is a sound and ripe scholar, qualified to be useful in the field of his labors.

This church was organized in 1814, but did not have a pastor until 1826. And yet it has been permitted to send out its light to many parts of the land and world. In 1830, Rev. Harrison Allen, one of its original members, went as a missionary of the A.B.C.F.M. to the Choctaws, and there died, after a few years of successful, but toilsome labor. In 1842, Rev. Elbridge Gerry Cutler, another member, was settled over the Congregational church in Bradford, in this State. In 1846, he went to Reading, Pa., to a milder climate, where he died, in the triumphs of Christian faith. Rev. Mark Gould, now pastor of the church in Andover, Me., was one of us. So also was his brother, Rev. David Gould, now of Harvard, Mass. In 1846, Rev. Francis D. Ladd, another member, was here ordained as an Evangelist, and labored for several years in Western Pa., and is now pastor of one of the churches in the city of Philadelphia. Two other young men, just entering the ministry of reconciliation, are of us. One of these is under a call to be settled over an interesting and important church in the eastern part of the State and the other is performing incipient labors in a very useful way in another part of the State.—*Cor. of Pur Rec.*

AMERICAN BIBLE SOCIETY.—The Board of Managers met on the 1st inst., Dr. Thomas Cock in the chair. A letter from Rev. I. S. Jacoby, missionary at Bremen, states that he meets with very encouraging openings for the circulation of the Scriptures in Hanover and Lithuania. Another from Rev. G. F. Joy was read, in regard to an agent for Central America; a letter from a Spanish gentleman, asking a grant of Bibles for Cuba; another from Rev. J. Caldwell, of Saharanpur, speaks of the blessed effects of the Bible in the East, wherever it is circulated; a letter was read from Rev. Mr. Schauffler, of Constantinople, in regard to the translation of the Scriptures into the Ashkenazee language, and stating that the book of Psalms in German-Hebrew is completed. Grants of Bibles and Testaments were made to the Methodist Sunday-School Union, Missionary Society for Germany, and Tract Society; to the American Seamen's Friend Society, for St. Thomas and for Aspinwall; Portuguese Bibles and Testaments for Para. Appropriations were made to publish the Scriptures in South Africa and China, and the Bible for the Blind (8 vols.) were granted to a blind clergyman.

BUENOS AYRES.—Rev. G. D. Carrow sailed with his family on the 31st of May, in the bark "Snap-Dragon," for Buenos Ayres, South America, to succeed brother Lore, who, after a service of years, desires, on account of his health, to return to these Northern States. He has been doing a good service in the Church of God, while engaged in his distant mission; and now that he meditates a return home, let the prayers of the Church be made for him and his; and for the beloved family just leaving our shores to occupy, in the name of the Lord, a field which, for several years past, has been yielding a very encouraging return for the labor bestowed upon it.—*Adv. and Journal.*

INCREASE OF CANDIDATES.—The Presbyterian Board are gratified in being able to report to the Assembly the fact of an increase of new candidates during the year. The total number received last year was 81; this year the number is 104. This is the largest number received in any one year since the official connection of Dr. John Brackinridge with the Board. If the Church wants the number of her candidates to increase more and more, she must enter more into the spirit of the divine injunction, PRAY YE.

METHODIST CHURCH.—A portion of the congregation of the M. E. church in Thirtieth street, have formed a new organization named Trinity (M. E.) Church, and until their edifice is completed, will hold religious service in "Continental Hall," on the corner of Thirty-fourth street and the Eighth avenue. Rev. C. Matteson, formerly of John street, is the pastor.

LASALLE.—The Congregational church, of Lasalle, have unanimously invited Rev. W. H. Collins to become their pastor. He has accepted. This church, which has been dependent on the Home Missionary Society for the first two years of its existence, now assumes the entire support of its minister, providing an ample and punctually-paid salary. Its prospects are very encouraging.

GREENFIELD, MASS.—The connection between Rev. George C. Partridge and the Second Congregational church and society in this village, was dissolved by an ecclesiastical council, convened for that purpose, on Monday last. The council was called at the request of Mr. Partridge, who asked for dismission on the ground that his salary, $700 per year, was inadequate to his support.—*Dem.*

ROCKFORD.—On Wednesday, the 24th inst., Rev. Joseph Emerson was installed pastor of the Second Congregational church in Rockford, Ill. The services were of more than usual interest. The sermon, by Prof. Emerson, of Beloit College, a relative of the pastor elect, was one of peculiar ability and appropriateness, and will long be remembered by those who had the pleasure of listening to it.

HAYDENVILLE.—The church and society in Haydenville have given the Rev. E. W. Cook, of New-York city, and formerly of Haddam, Conn., a unanimous call to become their pastor, and he has accepted of the same.

NEW-BRUNSWICK, N. J.—Rev. Charles J. Foote was installed as pastor of the Second Presbyterian church of this city, on Tuesday evening. Rev. Mr. McDonald, of Princeton, preached the sermon. Rev. Dr. Cogswell, of this city, delivered the charge to the pastor, and Rev. Dr. Watson, of Kingston, the charge to the people.—*N. Brunswick Times.*

WILMINGTON, N. C.—Rev. M. B. Grier was installed pastor of the church in Wilmington, N. C., on Thursday evening last, (18th,) by a Committee of the Presbytery of Fayetteville. Rev. M. Gilchrist presided, and preached the sermon.

BALTIMORE.—Rev. D. T. Carnahan, late of the Associate Reformed Church, was installed pastor of the Aisquith-street Presbyterian church, Baltimore, on the 4th inst. Rev. Dr. Backus presided, Rev. Dr. P. D. Gurley preached the sermon, and Rev. Dr. Plumer gave the charge.

SHARON, CT.—Rev. Dr. Lortrop, formerly of Auburn, has received a call to the Congregational church in Sharon, Conn.

RESIGNED.—Rev. Henry M. Parsons, after nine months' absence from his charge, Warrior-Run Presbyterian church, Pennsylvania, lately tendered his resignation as pastor, in consequence of continued ill-health. The resignation was immediately declined.

ADRIAN.—The Presbyterian and Congregational church in Adrian, Mich., has agreed to divide their property, the Presbyterians retaining the old house, and the Congregationalists building a new one, toward which near $10,000 has been subscribed.

RETURNING.—Rev. Dyer Ball, a missionary at Canton, is expected home about the 1st of June. He is a native of Shutesbury, and left this country some 18 years since.

NASHUA.—Rev. Jared Perkins, late representative in Congress from New-Hampshire, is about to assume the pastorate of the society recently under the care of Rev. Mr. Furber, at Nashua.

ATTLEBOROUGH.—Rev. Jonathan Crane, for eighteen years pastor of the Second Congregational church and society in Attleboro, Mass., has received a dismission at his own request, and accepted an invitation to assume the charge of a new church and society recently organized in New-York city, worshiping in Twentieth street.

CUMBERLAND.—A Presbytery of the Cumberland Presbyterians, in Tennessee, have declared it a breach of Christian morality for church-members to play cards, drink ardent spirits in public, or engage in buying or selling negro slaves for gain.

COLVER.—Rev. C. K. Colver, whose ill-health compelled his resignation of the pastorate of the Second Baptist church at Worcester, has had the generous offer of a voyage around Cape Horn to the west coast of South-America.

NORTHAMPTON.—Rev. Gordon Hall, of the Edwards Church, Northampton, being out of health, several of his parishioners have presented him $100 to defray traveling expenses, and have also raised means to supply his pulpit during his absence.

COVENANTERS.—The most important act of the Synod was the location of its Theological Seminary in Philadelphia, and the appointment of Professors. Rev. Dr. J. N. McLeod, of New-York, having declined his appointment as Professor of Systematic and Practical Theology, Rev. Dr. S. W. Crawford, of Philadelphia, was elected to the same chair, and we believe he has accepted the appointment.

CONSTANTINOPLE.—A letter just received tells us that religion prospers at Constantinople, despite of wars and rumors of wars. Favorable news also comes from Syria. There was never a time when the young men in our theological seminaries were consecrating themselves more to the work of foreign missions than at present.

PROF. PARK.—The editor of the N. S. *Presbyterian Witness*, of Tennessee, writes home to his paper of May 24:

"I had the pleasure of hearing him Sabbath morning, at the Church of the Puritans, (Dr. Cheever's.) His text was from Romans 1: 16. "I am not ashamed of the Gospel of Christ."

THE INDEPENDENT.

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The Independent.

NEW-YORK, JUNE 8, 1854.

A PROGRAMME.

In the alarming state of public affairs which our slave-driving and slave-driven rulers have precipitated upon the country, every true patriot, and especially every Christian, must have anxious thoughts as to duties and prospects in the future. It is a time for earnest prayer and serious consultation with reference to the interests of our beloved country, to our constitutional liberty and Christian freedom, and to the welfare of humanity—all now in the utmost peril. As a help to such prayer and consultation, we submit the following programme:

1. *What the Slavites mean to do.*

We use the term Slavites in preference to the term South, because many men at the South have no personal or pecuniary interest in slavery, but desire its abolition; and also, because certain Northern men recreant to freedom, are in zealous cooperation with Southern perpetualists for extending and perpetuating slavery. The distinction taken by Senator CHASE upon this point is more strictly accurate and more desirable than a purely sectional distinction. Slavery is upheld really by a small moneyed and political faction, aided by office-holders and aspirants for office in the federal government. But as the chief planners and movers of this faction are Southern politicians, it is natural to speak in a general way of this faction as "the South."

The plans of the Slavites are now boldly avowed, in the speeches of Southern leaders, in the conventions of Southern politicians, in the editorials of Southern journals, and in conversational circles at Washington. From these various sources we are able with confidence to affirm the following programme as agreed upon by the slavery-faction:

(*a.*) The acquisition by fraud, by violence, or by negotiation, of Cuba, St. Domingo, and Mexico, with the balance of the North-American continent; and the indefinite extension of slave territory. This is fully resolved upon. The repeal of the Missouri Compromise was designed chiefly to prepare the way for this. It was not so much for Kansas and Nebraska, as for other regions more congenial to slavery, that the principle of non-intervention was asserted. It was to "crush out" the last spark of vitality in the Wilmot Proviso, by asserting the opposite principle.

(*b.*) The abrogation of all laws in the Northern States that now assert the freedom of slaves *brought* into those States by their owners. It is claimed by the South that such laws are a violation of good faith on the part of the North, to that Federal Constitution which guarantees to every citizen the right of emigration with his "property," wherever he may go, and the protection of his property alike in all the States. And certainly it is the height of absurdity that we should throw the bulwarks of freedom around a man brought upon our soil by consent of another, and should bind the chains of slavery upon the same man when he comes upon our soil by his own consent alone; that in the former case we should treat his professed master as a kidnapper if he attempt to seize the person of his fellow, and in the latter should ourselves turn kidnappers on behalf of the master. The South is resolved to put an end to this incongruity. It is no idle boast of Southern men that they will yet count their slaves on Bunker Hill. They will make New-York a port of entry for the transhipment of slaves now driven landwise from Virginia to New-Orleans. All this they will aim to accomplish, either by tampering with or by browbeating Northern Legislatures, by procuring a decision of the Supreme Court against the constitutionality of Northern emancipation laws, or by an act of Congress over-riding Northern legislation on this subject.

(*c.*) The revival of the African slave-trade, under some pretext of emigration, with a view to bring down the exorbitant price of slaves, and to supply the demand caused by the extension of slave territory. This will be kept in the background till the other points are gained.

2. *What the friends of freedom ought to do.*

(*a.*) To declare that every person, not convicted of crime, upon the *territory* of the United States, is free under the Constitution, and that no such person shall be deprived of his liberty, except when convicted of crime by due process of law. The Nebraska bill extends the Fugitive-Slave law over the territory, and provides for the recognition of slavery in such States as may hereafter be formed in that territory. But every slave *taken* into the territory by his owner, is a FREE MAN the moment he crosses the line of Missouri, just as the slave brought into a free State is thereby made free. The Constitution of the United States does not recognize slavery in the territories; on the contrary, the whole spirit of that instrument, and some of its positive provisions, forbid it. The friends of constitutional freedom should see to it that the organic law of liberty in the Constitution is enforced in Nebraska and Kansas; that every slave taken into those territories by his master, is declared free, and made secure in his freedom; and that whoever claims him *there* as a slave is dealt with as a kidnapper. The Rev. Thomas Johnson, Methodist superintendent of a slave holding mission in Nebraska, and delegate to Washington upon Indian affairs, should be dealt with at once for the crime of kidnapping.

(*b.*) The North should take the ground that it will not know slavery, directly or indirectly, upon its own soil: and that it will not consent to the extradition of fugitives, except in cases of crime clearly proved before a jury.

This position is not to be taken by mob violence. Mobs ordinarily effect nothing for good; but array society against themselves as disturbers of the peace. The individual fugitive has a perfect right to defend himself at all hazards. He owes no homage to the laws which make him an outcast. To him the officer of the law is a kidnapper and a highwayman; and, if he can escape from his grasp by any means whatever, he is justified in doing so before God and man. No principle of law or of morals is clearer than this. Every man *knows* it to be right, without argument. And if once it were understood that no fugitive would suffer himself to be carried back into slavery, there would be an end of these lying arrests.

But the free people of color have no right to arm themselves for the rescue of a fugitive. To some extent at least, they are under the protection of our local laws. They can gain nothing by mob violence, but an increase of prejudice against themselves and their race. No good citizen will think of raising a mob for such a purpose; because this has not yet become the extreme case that calls for revolutionary measures. There is a legal way of throwing off the stupendous usurpation that has turned a court-room in New-York into a star-chamber; and that is, for the citizens of this free city and State, to elect officers in every department, who will see to it that the personal liberty of every man, woman, and child upon its soil (criminals only excepted) is protected *in the name of the free and sovereign State of New-York*, against any and every claimant whatsoever; and that the entire police and militia forces of the State shall, if need be, defend whoever upon this soil is in peril of his liberty. This is the position of Vermont. This will soon be the position of Massachusetts. Let this be the legal action of the entire North. If this be treason, let Virginia make the most of it, by an appeal to the Supreme Court or as best she can. There are no compacts now, and the men of the North must look to their own hearths.

The following form of petition now circulating in Rhode-Island should be generally adopted:

To the Honorable General Assembly of the State of Rhode-Island:

JUNE 3, 1854.

The undersigned, citizens of , in the State of Rhode-Island, would respectfully represent, that the passage by Congress of the Nebraska Bill, repealing the Missouri Compromise of 1820, has destroyed our faith in *all* compromises by the general government, and admonishes us that the people of the free States must hereafter rely upon State action under their own reserved *State rights*, for absolution from all connection with, and freedom from all responsibility for, the institution of human slavery, as it exists in the Southern States of this Union. And while we desire no interference with that institution, when confined to the States where it exists, we protest against the soil of the free States being converted into hunting-grounds for human beings, who are guilty of no offense but that of seeking their own freedom and happiness, and that free men should not be degraded to the condition of slave-catchers.

We therefore respectfully ask, that the Honorable General Assembly pass an act containing the following provisions, namely:

First—Prohibiting the use of any state, county, or town jail, prison, court-house, or other public building within this State, for the confinement or forcible detention of any person claimed as a fugitive from labor.

Second—Making it penal offense, punishable with fine and imprisonment, for any state, county, town, or city officer, or for any officer or member of any chartered military company in this State to aid, abet, or in any way assist in the arrest, detention, or extradition of any person claimed as a fugitive from labor.

Third—That any citizen of Rhode-Island who shall, for more than ten days from and after the passage of such act, continue to hold, or who shall hereafter accept the office of Commissioner under the Fugitive-Slave Act, shall be for ever thereafter ineligible to any office of honor, trust, or profit under the government of this State.

And, as in duty bound, will ever pray.

(*c.*) Send men to Congress pledged to repeal the Fugitive-Slave law; to forbid the admission of any new slave State into the Union; to abolish slavery in the District of Columbia; to repeal the undemocratic principle of property representation; and to abolish the domestic slave-trade—the power to abolish which is vested by the Constitution in the Congress of the United States. Not one iota less than all this. We must carry the war into Africa. We must recover Constitutional freedom from the usurpations of a fierce and treacherous faction.

3. *What will the North do?*

Not all perhaps that it *ought* to do. Mere politicians will continue to truckle to the South. A class of merchants will advise inaction, or submission to the whole Southern programme, in order to secure a flourishing trade. Some party men will stick to their parties. There may be no fusion of the great political parties upon this or any other question. The lethargic will remain lethargic. But the great body of God-fearing, praying men in the community can be trusted to do what is right; and it behooves these to confer much together, for their power, if united, will be invincible.

Here is our hope for the future. The question of slavery, once deemed by many an abstraction, or a theme for dry ethical discussion, has now become to every voter a question of present personal responsibility. It is no longer a sectional question. It is a national question; to be settled by our representatives in Congress; to be settled therefore by our votes. If it used to be a subject to be prayed over, it is now a subject to be VOTED UPON, and can be settled in no other way. Religious men at the North now see this and feel it. And where there is responsibility, there the consciences of religious men can not slumber till that responsibility is fulfilled for the right. Let but this power of religious men be used wisely, firmly, concertedly, and it will prevail.

4. *What divine Providence will do.*

It is not for any class of men to settle the question of slavery. The time for the peaceable solution of that question has gone by for ever. Do what we will, we can not now get rid of slavery without *suffering*. While slavery remained a merely sectional institution, it was possible to abolish it peaceably. But the Fugitive-Slave law and the Nebraska bill have assumed the conservation of slavery by the national arm. And a Christian nation that in this age has voluntarily given itself to the crime of oppression must suffer the judgments of heaven. There is no escape from this. Slavery will go down. The Providence of God is against it. But the law of divine retribution is now arrayed against Us, and will work itself out. Good men by their prayers may delay or modify the judgment, but come it will. By changing sides toward slavery, we have changed sides toward God. We no longer stand toward Him as did our Pilgrim Fathers. We can no longer plead their memory. Egypt, Babylon, Assyria, Tyre, Rome—these now are our prototypes, and the judgments that smote them for their oppressions, awake again from the slumber of ages, and will not linger.

THE CATACOMBS.

It is an interesting feature in the literature of our times, that the dead letters of the old world, which have so long slumbered under ground, or in mountain-caves, the sculptured history of the buried past, the monumental records of ages whose history is unwritten in books, are brought to light for the illustration of the word of God, at a period when the ingenuity of scholarship can decipher them, and when the spirit of biblical study appropriates them from an unmeaning record of forgotten ages to a living witness for the truth. Thus the monuments of Egypt and of Assyria, are made to yield up the hidden meaning of hieroglyphics and of arrow-headed symbols, to corroborate the written story of the Pentateuch and of the books of Kings. The sculptures, too, that once gratified the vanity of living men, and that transmitted their history to their immediate posterity, are now the mute chroniclers of battles, coronations, festivals, and religious rites, that form a panoramic history.

Such illustrations from the monuments of antiquity are not confined to Biblical history. The early history of the Church receives elucidation from the same source. Within a few years, much light has been shed upon the rites and usages of the early Christians from the Catacombs of Rome, which were their refuge from persecution and their place of sepulture. These catacombs extend for miles under the Campagna, a perfect labyrinth of passages originally excavated by the Etruscans and the early Romans in quarrying a soft volcanic stone much prized for building. The melancholy fate of several explorers who have ventured too far into these labyrinths, has led to the closing of nearly all the entrances to the Catacombs, and the prohibition of such dangerous explorations. The traveler is now introduced only to a small section of this subterranean city, which is entered from the crypt of the Church of St. Sebastian on the Appian way. An oppressive gloom comes over the mind while wandering by the dim light of a monk's torch through narrow alleys piled on either hand with the remains of the early martyrs and confessors of the faith, who, in these dark and stifling recesses had met for worship, and who were here entombed, when the persecutions that raged from Nero to Diocletian drove the disciples of Christ for refuge to the dens and caves of the earth. Our visit to the Catacombs was reserved for our last day in Rome; and, as we came up from these martyr-caves, and rode toward Naples over that Appian way which Nero so often traversed from the capital to his sea-side palace, and over which Paul was led a prisoner in chains, the bloody persecutions of the Church grew palpable, the genial air of a perfect Italian day seemed thick and stifling, and the shadow of the Rome that now is built over the blood and bones of the martyrs, fell gloomily athwart the drear and deserted Campagna.

But the interest of the Catacombs does not lie merely in their associations. Their rude sculptures are the exponents of the faith and spirit of the refugees who there worshiped and trusted until death. Many of these sculptures have been transferred to the halls of the Vatican; and there one can study at his leisure the history of the early Church unwritten in books. Few, simple, but most expressive are these records; mute witnesses in the very hall of the Vatican against the monstrous superstition that there usurps the headship of the Church of Christ.

These records have lately been made accessible to English readers who can not inspect the originals, through the volumes of Maitland, which contain copies of the principal symbols and inscriptions. More recently, Bishop Kip, of California, has prepared an excellent digest of authorities upon the Catacombs, supplemented by his own observations, and set forth in a very felicitous style. His work is published by *Redfield*, and, though copiously illustrated, is sold at a cheap rate. We recommend to our readers this exceedingly interesting branch of Archæology. Only one caution should be observed in reading the volume of Bishop Kip. With the amiable weakness of his order, and of successionists in general, he finds in the common Roman shirt 'in which one of the sculptured figures is habited, a much stronger resemblance to the surplice and stole of an Episcopal priest than to the short garment used under that name in the Modern Church of Rome.' We shall not meddle in the shirt controversy as between Rome and Oxford; and can well afford to smile at the professional zeal of the Bishop in hunting in the burial-places of the early Christians, to find some recognition of the different orders of the ministry; just as if finding ever so many orders in the second and third centuries, would touch the question of the true Apostolic and New-Testament constitution of the churches.

But bating this weakness, the work of the Bishop is well worthy of study. The testimony of the Catacombs is negative rather than positive; and in this view it is very strong. Not one symbol of the Modern Church of Rome is there to be found; not one peculiar doctrine of that Church is there indicated. No crosses, no Madonnas, no invocations to the Virgin, no prayers to the Saints. The Christians who took refuge in these tombs, were men who, in the simplicity of faith, trusted in Christ alone, and who, having entered the kingdom through much tribulation, now bear the palms of martyrdom here rudely sculptured on their sepulchres.

THE MARCH OF DESPOTISM.

One of the most fearful effects of the Fugitive-Slave Law, is the destruction in the minds of the people of that *reverence for law* which is the only safeguard of a free government. So deeply is this sentiment planted in the minds of our native American citizens, that they will endure almost any personal and political wrong rather than make a forcible resistance to the laws of the land. But this sentiment must not be trifled with. It is not for law as an act of the government that reverence is felt, but for law as it embodies the political judgment and the moral sense of the people. When law does violence to these, and becomes the mere tyrannical will of an accidental power, then reverence for the law ceases, and though the execution of the statute may be endured for a time for the sake of peace, from a habit of obedience, or in hope of repeal, the time will come when resistance to tyranny is obedience to God, and when the powers that be, having forfeited the divine sanction by the abuse of their station, shall hear the voice of God in the voice of the people, hurling them down.

The North has valued the Union because it has regarded it as a Union for Liberty. It has prized the Constitution because the studious omission of the terms slave and slavery in that instrument, and its strong guarantees for the personal freedom of every citizen, make it in their view an instrument for freedom. But if this construction is to be set aside, as by the Nebraska bill it is set aside, if the Union and the Constitution are to exist for the interests of slavery, then the love and veneration of the North for both will speedily die out.

So with the universal reverence for law so characteristic of the North. If the absolutism of the general government is to override all existing forms of law, venerable by usage, sacred by principle, then will the reverence for law die out in anarchy, or a people who have surrendered Law to Power will be prepared for Despotism.

When once the barrier of law is broken down, the march of despotism is easy. Let us learn a lesson from history. The stealthy encroachments of absolute power upon popular freedom in the Roman empire, furnish a startling parallel to passing events in this nominal republic. The learned commentators upon the Life and Epistles of Paul, (Conybeare and Howson,) give this graphic sketch of those encroachments, in their bearing upon the trial of the Apostle:

"Since the time of Augustus, a great though silent change had taken place in the Roman system of criminal procedure. The ancient method, though still the regular and legal system, was rapidly becoming obsolete in practice. Under the Republic, a Roman citizen could theoretically be tried on a criminal charge only by the Sovereign People; but the judicial power of the people was delegated by special laws to certain bodies of Judges, superintended by the several Prætors. Thus one Prætor presided at trials for homicide, another at trials for treason, and so on. But the presiding magistrate did not give the sentence; his function was merely to secure the legal formality of the proceedings. The judgment was pronounced by the Judices, a large body of judges, (or rather *jurors*,) chosen (generally by lot) from amongst the senators or knights, who gave their vote, by ballot, for acquittal or condemnation. But under the Empire this ancient system, though not formally abolished, was gradually superseded. The Emperors from the first claimed supreme judicial authority, both civil and criminal. And this jurisdiction was exercised not only by themselves, but by the delegates whom they appointed. It was at first delegated chiefly to the Prefect of the city; and though causes might, up to the beginning of the second century, be tried by the Prætor in the old way, yet this became more and more unusual. In the reign of Nero, it was even dangerous for an accuser to prosecute an offender in the Prætor's instead of the Prefect's court. *Thus the trial of criminal charges was transferred from a jury of independent Judices to a single magistrate appointed by a despot. . . . . It was not uncommon to send prisoners, whose death might attract too much notice in Rome, to some distance from the city, under a military escort, for execution.*"

We are rapidly passing from the era of the Republic into that of Nero; if indeed we are not already far advanced into the latter. The case of Burns over-rides the trial by jury, that sacred palladium of liberty and right. It sets aside an *alibi*, clearly proved by unimpeachable witnesses. No jury would have found a man guilty of an offense whose penalty was but three days' imprisonment, where it was clearly proved that at the time alleged by the record and the witnesses, the accused was five hundred miles away from the scene of the offense. And yet in face of such evidence, an irresponsible judge consigns a man, and his children after him, to merciless and hopeless bondage. And this monstrous decision is enforced at the point of the bayonet and at the cannon's mouth—the federal government thus executing its infamous despotism upon the ancient soil of freedom. Ah! that is a fearful crisis, when a government turns its bayonets upon its own citizens to enforce a decree against the time-honored laws and principles of freedom, and against the deep moral convictions of all mankind. Then, too, that same government whose frigate blusters in the port of Smyrna for the rescue of an unnaturalized Hungarian, and whose squadron scours the coast of Africa for the luckless slaver, keeps in the harbor of Boston, in sight of Bunker Hill, a national vessel in waiting to bear the victim of its own despotism to his remorseless doom.

Deep as is the abhorrence of the mob spirit, men can not feel toward a mob raised in such circumstances the unqualified condemnation felt toward a mob about some question of property, privilege, or opinion. No sane man classes the Boston mob with the Brooklyn mob. If Burns had been rescued, no honest citizen would have felt that society was in danger, or that any serious wrong had been done. The time will come when such outrages against freedom will be resisted to blood; or when a people, debased by the sacrifice of liberty in their streets, will be the easy prey of any despot. Men of Massachusetts, look to your own soil. Men of the North, guard well the altar of freedom against the stealthy but crushing march of despotism.

FORESHADOWINGS.

A few weeks ago, the opponents of the Nebraska iniquity asserted that this was but a step preliminary to the acquisition of Cuba for the slave-power. The *Journal of Commerce* affected to sneer at this prediction in the following terms:

"A very intelligent clergyman asked us a day or two since, if it was true that the Nebraska bill was designed as introductory to the annexation of Cuba and a large part of Mexico. He had seen something of the sort in the *Tribune*, and was afraid it might be true.

"It would be well for honest people to understand that politicians are endeavoring to use this Nebraska excitement for their own selfish purposes; and that some of them are acting upon the principle that 'all is fair in politics;' in other words that election-lies are no lies at all. In Connecticut and Rhode-Island, State elections are just at hand, and not only their own papers, but some in this city, hear rumors from Washington and elsewhere, which they very well know are the merest fictions, gotten up for purposes of deception."

On Friday last, the Washington correspondent of the *Journal of Commerce* wrote as follows:

"A message from the President, in regard to the Cuba question, may be expected on or before the 12th of June. It is inferred, from remarks which he has made on the subject to members of Congress, that, in his forthcoming message, he will disclaim and rebuke all attempts at fillibusterism, legalized or not, and ask Congress to give him ample powers and means to meet any emergency that may arise in the course of the Cuba controversy. This being granted, the sooner Congress adjourn and leave him untrammeled, the better—though it will require some preparation to make an assault upon or to blockade Cuba—and, I repeat, it will not be attempted during the dog-days.

"It is generally supposed that the Senate, at least, will act very cautiously and independently on this subject.

"The South is not generally in favor of acquiring and annexing Cuba. They do not want it, except as the means of self-preservation. They fear the conversion of Cuba into a free black State, and its dangerous influence upon their interests. *They would seize the island, in preference to suffering its Africanization.* The Administration can have no excuse for hostile movements against Cuba, *unless they can make out the truth of the allegation that the policy of emancipation has been adopted, and is about to be carried into execution.* But of this there is no evidence, and, as Mr. Clayton asserted, Mr. Marcy does not believe a word of it himself. It is believed that Mr. Marcy's course in the Cabinet, in reference to these matters, has been discreet and conservative; but *the majority of the Cabinet, including the President, have been, and still are, resolved upon bringing the Cuba question to an issue, and acquiring the island by purchase or force.*"

The public will by and by learn whom to trust upon the slavery question. It seems that the Administration is committed to an aggressive, piratical war upon Cuba, for the sole purpose of preventing emancipation in that island. If we had asserted this, the *Journal* would be sure to denounce it as an abolition trick. But, coming from its own correspondent, is it an "election lie," or a "fiction gotten up for purposes of deception"? We suppose that after "dog-days" we shall know,—provided the President has absolute power to make the proposed "assault upon Cuba" at his discretion. Then, too, we shall see the *Journal* defending the outrage to the utmost, for the sake of free-trade and the Union.

MISSIONARY.—The American Missionary Association is about to inaugurate its new and important mission among the Copts in Egypt. The enlarged privileges recently conceded by the Sultan to his non-Mussulman subjects, and the prospective occupation of Egypt by the English or the French, as an offset for the anti-Russian league, give to this mission an importance not foreseen when it was first suggested in our columns, more than a year ago. The missionary under appointment, Mr. Martin, is a young man of good scholarship, of sound discretion, of a fervent spirit, an amiable temper, and an energetic habit. He is a graduate of Union Theological Seminary, and at present a member of the Church of the Puritans, in this city. His ordination will probably take place in that church, on Thursday evening of next week; and we trust that the Christian public will testify their interest in the mission by their presence on that occasion. A native Syrian convert, a master of the Arabic, will probably accompany Mr. Martin to his field. The movement is timely and promising.

A valuable *Manual of Missions*, prepared by Rev. John C. Laurie, one of the Secretaries of the Presbyterian Board, has just been published by Mr. Randolph. It contains several beautiful missionary maps, and a narrative of each mission under the Pres. Board. Beside this, it gives a valuable summary of the labors of all missionary societies, and classifies the missionaries by their relations to societies and to denominations of Christians. It is a work of general interest.

In twenty-one years, the O. S. Presbyterian Churches have given a *million and a half* of dollars to the cause of foreign missions, through their own Board, more than half of which is clear gain, above what the same churches would have given through the American Board.

From China, the last advices are that the revolutionary movement is steadily advancing to the control of the country. This is most favorable to missionary enterprise. Shanghai and Nankin are in the hands of the insurgents, and they hold the keys of the capital.

"By all the informaiion we have in our own possession, we are led to the opinion that the army of Tae-ping-wang has been continually successful, and we candidly say, that we are not a little surprised at the tact and intelligence which this leader has shown. We may be incorrectly informed, or mistaken in our inferences respecting his movements, but we believe them to be these: After leaving Nankin, and making it defensible, the army was largely increased in numbers, went northward, and occupied the country in the vicinity of Teentsin, which is on the River Peiho, at the point of junction with the Imperial Canal. The river and the canal are the only important avenues of supply to Pekin. Before the army left the vicinity of Nankin, it took, and now holds, the city and port of Chinkiang, which, being at the junction of the Imperial Canal with the River Yangtaze, commands the southern entrance of the canal. In order to make the control of this most important avenue still more certain, as we suppose, Tae-ping-wang has taken a city on its line, a few miles below its junction with the River Peiho, and at the same time advanced toward Pekin, from which he was distant, in the middle of January, about 50 miles. It is stated that Pekin is not in any way prepared for siege.

"Coincident with the movements we have described, the capital city of the province of Ngan Hwuy was taken, and is now held against the Emperor. This place is in the heart of the country, and most important to foreign commerce.

"Thus it will be seen that the *control* of the country at the north, is not in possession of the Emperor.

"Those in China who are well informed, believe the whole country to be disaffected, and it appears to be probable that, when the leader of the northern army has taken Pekin, or at whatever point of time he may choose to attempt an organized government, he will have found himself in command of every usual and regular source of revenue. Canton, and other cities not yet in insurrection, can be taken without much bloodshed, in a very short time, we are to suppose, if we are correctly informed of the nature and the extent of the secret organized opposition to government within their walls."

TO CORRESPONDENTS.—It is earnestly desired that persons addressing communications to this paper, whether for its editorial or business department, will address them to *The Independent*. Addressed to either of the editors by name, without any sign of being intended for the paper, they pass as private letters to the person designated, and if he is absent, lie unopened till he returns. At this season of the year, when one or the other is liable to be absent for some weeks at a time, a good deal of practical inconvenience may arise from a non-compliance with these suggestions.

THE CONGREGATIONAL UNION.—We are happy to know that the value of the Congregational Union, as a means of advancing the cause of religion, is becoming more fully appreciated. Mr. Atkinson, the Secretary, has a letter from Goshen, Mass., transmitting the sum of $500 for the treasury of the Union—a considerable part of it to be appropriated to the pastoral library enterprise, which we described last week—the gift of Mrs. Deborah S. Williams, of that place. Such liberality is its own reward, and it deserves to be recorded, to show how forcibly such objects commend themselves to intelligent church-members in the country, who feel the importance of having ministers thoroughly furnished with the implements for their work.

CANADA.—Rev. Henry Lancashire, formerly of Manningville, C. E., has received and accepted a call from the united churches of Lanark Village and Hopetown, C. W. Services connected with his installation were held in Lanark, on Monday, the 29th May, and in Hopetown, on Tuesday the 30th. These churches were formed during an extensive revival which took place in November last. 103 out of 114 of the members were hopefully brought to the Savior during that season. These churches are Congregational in their polity, and the pastor enters on his new sphere of labor with the most encouraging prospects.

DEDICATION.—The building recently erected by the First Congregational church in Austinburgh, Ashtabula Co., Ohio, was dedicated with appropriate religious services on the 20th of April. Introductory exercises by Rev. H. W. Palmer, of Kingsville. Sermon by Rev. Wm. Wakefield, of Madison. Prayer of dedication by Rev. P. Terry, of Painesville.

The church at Austinburgh is the oldest church in Northern Ohio, having been organized by Rev. Joseph Badger on the 24th of Oct., 1801. It has been greatly blessed during some portions of its history. It is now without a pastor. It is hoped that some efficient man may soon be secured, under whose prudent and faithful labors its former days of prosperity may return.

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MONEY-MARKET AND COMMERCIAL NEWS.

THERE has been more demand for money the past week, without any material change in rates. Seven per cent. is cheerfully paid on call loans with stock security. Best mercantile paper passes at from nine to twelve per cent., and is not plenty.

The market is liberally supplied with Railroad bonds and acceptances, and just now these securities are absorbing a large amount of capital. With many they are looked upon with great favor, considering the terms upon which they are offered. It is somewhat remarkable that so many railroads have been able to obtain money to meet all their engagements during the long-continued pressure in Wall street. With only one or two exceptions, every demand has been met promptly. At no distant day, it is confidently believed by many that Railroad investments will be more sought for than any other.

The business on these great thoroughfares, both in passengers and freight, is increasing *enormously*. Many roads, this season, with greatly-increased facilities, have not been able to do much more than one half that has been offered.

Our city Railroads are at present attracting considerable attention. Most of them are doing better than was ever anticipated. The receipts on one of the leading routes are said to be from $1000 to $1500 per day.

Brooklyn is following the example of New-York, and will soon be checkered all over. The rails are now being laid and several lines will commence running in July. Real estate, in consequence of this step, has much advanced in the suburbs of the city. Lots which were selling six months ago at from two to three hundred dollars, are now worth from fifty to one hundred per cent. more, with no anxiety to sell even at present prices.

The late news from Europe is not of much importance. The price of flour and cotton has fallen a trifle; the former equal to 12¼ a 25c. per barrel, and the latter ¼ of a cent per pound.

The increased rate of interest, namely, 5½ per cent, recently adopted by the Bank of England, does not seem to afford much relief. Money is said to be more stringent than at any previous time for months past.

We have later advices from California, with about $3,000,000 in gold. This news has imparted more cheerfulness, and favorably influenced the price of stocks.

Notwithstanding the slight falling off in prices of breadstuffs in Europe, great firmness prevails in this market. No good flour can be bought by the cargo for less than $9.50 per barrel, and it is by no means plenty at that rate; while many of the "fancy" brands sell much higher.

From present appearances the new crop of wheat will be unprecedentedly large. The great foreign demand, and the extraordinary high prices so long maintained, have stimulated our farmers to make every effort in their power to exceed, if possible, the abundant harvest of the past year. Only a few years since—less than twenty—we were importing breadstuffs. Flour was carried from the seaboard as far West as Chicago, and there sold as high as $25 per barrel. At that time, the Rothschilds, of Europe, the eminent bankers, were invited to make proposals for a government loan to this country. Their shrewd reply was, that any country which could not provide their own food was not worthy of foreign credit. Only about ten years since, one of our ablest American writers, and a close observer of the rapid progress of this country, called on the late Daniel Webster, then Secretary of State, and inquired into the expediency of a special appropriation from the Treasury to defray the expense of making the proper investigations in regard to the agricultural capabilities of the country, and also to obtain such information in Europe as would enable us to decide as a nation what we could *do to supply* England and other parts of the world with breadstuffs. Webster's prompt and emphatic reply was, "We can not expect any other than our home market. England can never be relied on to take our surplus produce." What a change in ten years, and who can tell what ten more years will do! or what will be done when the vast resources of all our States and fertile territories shall be under cultivation!

THE BOSTON SLAVE CASE.

OUR account of the proceedings in the case of Anthony Burns was closed, last week, before the termination of the trial. Burns was arrested on some false pretense, and then was charged to be a fugitive slave from Virginia, owned by one Suttle. The hearing was before Edward G. Loring, U. S. Commissioner of slave-catching Massachusetts, Judge of Probate, and Law-Lecturer in Harvard College. The claimant swore that Burns was his slave; and a Mr. Brent, professing to be a grocer in Richmond, swore the same, and that he came away about the 24th of March; but swore also that the slave was leased, and the reversion mortgaged by Suttle, who, consequently, had no legal right of possession of a chattel. Brent also swore that, when they called to see Burns, on the night of his arrest, he accosted each of them by name, and then explained how he came away unintentionally; being at work on board a vessel, and falling asleep while the vessel sailed. Half a dozen reliable men in Boston testified that they knew that Burns worked in Boston from the first to the tenth of March.

On this case, Mr. Dana, for the prisoner, argued four hours on Wednesday, with extraordinary ability; maintaining that the question of identity is disproved by the discrepancy in time; that the marks on the person are not adequately set forth in the claim; that, by his own witness, Suttle has no present right of possession, which is the only right recognized in this process; that the man did not escape, by his own showing, which is the gist of the case; that the statement alleged to have been made by the prisoner, on the instant of his arrest, ought not to be used as a confession against himself, because, by the Commissioner's own knowledge, he was not then, nor fifteen hours after, in a state of mind to act for himself; that the Virginia record presented, according to section 10 of the Fugitive-Slave law, is not available in this case, which is a proceeding under the 6th section; and is otherwise fatally defective; and that a decree of surrender is not making him merely Col. Suttle's slave, but a slave to whosoever may buy him in the shambles, to be carried to the sugar-plantations of Louisiana, or the cotton-fields of Alabama.

The Commissioner adjourned the decision until Friday morning, and strong hopes were cherished in the community, that Burns would be released.

But this hope was dampened on Thursday, by a proclamation from the Mayor, and by an order from Gen. Edwards, of the volunteer militia, for a brigade of troops to be under arms, although it was not certainly known which side was to be protected by the array.

On Friday morning, the military force that garrisoned the court-house was strengthened by the planting of cannon in front, commanding the principal access. The militia were already parading on Boston Common. At the appointed hour, the Commissioner took his seat, and solemnly adjudicated that the oath of one Virginian, swearing that Burns was in Richmond on the 20th of March, outweighed the testimony of six unimpeachable citizens of Boston, that he was at work there from the 1st to the 15th of March. And so the man was given up to slavery, on such evidence and such law. There is nothing in the proceedings of Jeffreys, on the trial of Algernon Sidney, that equals it. He was "satisfied" of Burns' identity, and that was enough!

The next thing was, to get the captive out of Boston. It could not be done by land, and no vessel could be chartered in Boston to bear him off. So, a revenue cutter of the United States was ordered to anchor in the stream to receive him, and carry him back to Old Virginia. But a steam-tug must convey him on board the cutter, and the lessee of Long Wharf, John H. Pearson, a zealous Webster man, refused to allow

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away without the necessity of bringing him before the
Commissioner. But they chose to make noise about it,
in order to test Northern feeling and put this infamous
measure into operation on the very summit of the Ne-
braska outrage; and a fund was raised in Virginia to
defray Suttle's expenses. Take this to your thoughts,
citizens of Massachusetts! The plot is out. This pro-
ceeding was deliberately plotted as an outrage to your
principles and feelings."

The whole proceeding, as to time, manner, persons employed, and spirit evinced, confirms this view. It is a part of the settled policy, which was indicated in Cushing's letter last fall, and carried out by Douglas and Richardson in Congress—to "crush out" the spirit of freedom in the North by corrupting leading men, destroying confidence in public characters, and humiliating, degrading, and debasing the North, so as to break down the spirit of the people, and thus render their subjugation to the slave power both complete and secure. But it turns out that the Yankees are not Romans, neither is General Pierce a Julius Cæsar.

the use of that wharf for him to embark. A man named Daniel Draper went to the wharfinger of the T wharf, to engage a berth for a steamer to take on board a pleasure-party; and the wharfinger granted the berth promptly discharged by the lessee of that wharf, and was immediately provided with a situation in the cus-tom-house.

General Edmunds then paraded his troops in double ranks along the streets leading from the Court-House to the wharf, intercepting all travel, and threatening death to those who would pass the crossings. One officer *actually* issued a command to fire, but it was *promptly* and happily countermanded by his superior, or the whole body, including the general, the mayor, and the governor, would have been guilty of murder, for the troops were not there by any legal authority.

Many stores were closed on the route, and many places draped in mourning. The U. S. troops at the Court-House and the hired mercenaries of the mar-shal, "my guard," were put in close order, and attended by them, the hapless prisoner was marched through State street, directly over the spot where Crispus Attucks, an African, was shot down by the minions of King George in the Boston massacre of 1770. And so he was put on board the vessel, and General Franklin Pierce, Commander-in-Chief of the Army and Navy of the United States, had his enemy safe in his power on the high seas. "And the city Shushan was per-plexed." The *Boston Transcript* says:

"Col. Suttle, the claimant of the fugitive Burns, left the Revere House at an early hour yesterday morning, and proceeded to the Navy Yard at Charlestown, from whence he was taken by the barge on board the cut-ter "Morris," where he remained during the day. He was apprised of the decision of Commissioner Loring some twenty hours before it was given in Court. This fact fully accounts for the action of the official gentle-men who volunteered to publicly announce acquies-cence in the decision, '*whichever way it might be.*'"

On Friday evening, Mr. Dana, who was counsel for Burns, was attacked by two ruffians in Court street, supposed to be some of the marshal's men, knocked down with a slung shot, and severely injured, although fortunately not disabled. The telegraph says:

"A movement is on foot at Cambridge, among the law-students, to refuse further attendance upon Com-missioner Loring's lectures at the Law-School."

RESIGNATION OF A POLICE OFFICER.—Joseph K. Hayes, one of the captains of the police, resigned his office this morning. The cause assigned for the step is the orders which he received this morning from the Mayor, which obliged him to assist the U. S. Marshal in car-rying off the alleged fugitive.

THE COURT-HOUSE.—Legal notice has been served upon the U. S. authorities by the City Government to quit and deliver up the rooms now occupied by them in the County Court-House. The last day of the pre-sent month is the time when the Marshal and all other officers of the General Government must quit the pre-mises.

The *Boston Herald* gives a sketch of Theodore Parker's sermon last Sabbath:

"He charged that the Commissioner prejudged the case before trial; judged the evidence before hearing it, and communicated his decision to the kipnapper and his friends half a day before he did to Burns or the public. Could Kane or Curtis have done worse? Does Boston swarm with Jeffries and Scroggs? A case for freedom decided against evidence and communi-cated to the enemy that they might make ready to carry their victim off! What in Jeffries is worse than that?

"The conduct of Marshal Freeman was then passed in review. Out of all his assistants there was but one respectable man, and he requested to be placed on duty where he might not be seen. They were made up of pimps, gamblers, brawlers, thieves, whore-mongers, men steeped in iniquity, men whom the sub-tlety of counsel or a flaw in the process had left un-hanged."

The Boston correspondent of the *Evening Post*, June 5, says:

"It is singular that this trial should have come off on 'anniversary week' here. Thousands of clergy-men and professional men of all kinds, and multitudes of people of both sexes, were congregated to feel the wrong and insult heaped upon liberty in New-England by this bill.

"With them all it has been the engrossing topic, and on Sunday there was not a pulpit in Boston, and I verily believe in New-England, that did not ring out bold and manly denunciations of this proceeding.

"We have kept faith with those who have broken it with us. Upon no testimony that Anthony Burns was ever a slave, he has been delivered up to the markets of the South, our national vessels have become slave transports. Watch the future."

The *Richmond Enquirer* says, in view of the re-sult:

"Such instances of the violent repression of the popular passions by military force as we have just seen in Boston, are terrible necessities in a republican gov-ernment. Despotism executes its purposes with the bayonet, but in free governments the supremacy of law is dependent on the voluntary submission of public opinion. The institutions of liberty can not co-exist with military violence, and when a free govern-ment is driven to invoke the aid of the soldiery to carry out its laws, the day of its overthrow is not re-mote. Its decay has already begun, the contagion of insubordination will rapidly spread, and the exercise of military power in the repression of popular out-breaks will be no longer a remedy in great emergen-cies, but an expedient of every-day and familiar resort. In such contingency, whatever may be the forms of government, a military despotism dominates, and the people are no longer free. We rejoice at the recapture of Burns, but a few more such victories and the South is undone."

We add the remark—"unless the law is repealed." That is now the issue put by those who passed it. A repeal of the law, and the restoration of legal protec-tion to Kansas and Nebraska, if *conceded*, will allay ex-citement; if left to be won by a political struggle, will increase the excitement, until slavery itself is no more in our land.

THE AUTHORITIES.—Much disappointment is felt at the course pursued by Mayor Smith, especially as he was elected to office over the Whig candidate, mainly through the influence of the friends of freedom. The Boston papers show that he had no authority to order out the State troops, and of course his requisition was no warrant for the commanding general. Consequent-ly, they are both responsible, personally, for all the consequences. The aldermen of the city have pub-lished a card, saying that the Mayor not only acted without their concurrence, but against their advice. His political life is ended, except as he may become the recipient of executive favors.

General Edmands has signed the petition for the re-peal of the Fugitive-Slave law, but that will hardly be received as a preventive of the military or legislative inquiry which is likely to take place next winter, in regard to the monstrous proceeding in which he has become involved.

Some persons anticipated a manly course from the Governor in vindication of the rights of the State; but he has been the manager of a Lowell corporation, and seems to consider himself rather as the satrap of a con-quering sultan at Washington than as the chosen re-presentative and defender of the sovereignty of Mas-sachusetts. This can not be remedied until the next election.

THE MILITARY.—The editor of the *Gazette*, an officer in the Boston Light Infantry, says that nine tenths of the men on duty on Friday sympathized with the slave. The officers of the battalion of dragoons, who were on duty on Friday, have chosen a committee to raise funds for the purchase of Burns' freedom, after having paraded the streets with arms against the people to compel him into slavery.

THE OBJECT.—It should be borne in mind that the claimant, Suttle, refused to sell his claim, although offered $1200 on Saturday night. He afterwards re-fused $4000. And this refusal was believed to be prompted at Washington. The *Boston Commonwealth* makes the following disclosure, on the authority of "a gentleman" from Northern Virginia:

"In conversation with a gentleman at one of our principal hotels, Friday night, the Virginian said Sut-tle's agent was here three weeks ago, and made his arrangements 'but,' said he, 'his counsel in Wash-ington, and leading men in Virginia, whom he con-sulted, led him to defer the arrest until the passage of the Nebraska bill. We wished to test the question, and see if the North will interfere with the execution of the Fugitive-Slave law.' He averred that the ar-rangements made at that time would have taken Burns away without the necessity of bringing him before the Commissioner. But they chose to make noise about it,

Congress.

On Monday there was no quorum. On Tuesday, ditto. But the deep feeling of the administration at the signal defeat experienced in the municipal election the day before, was manifested in the following mo-tion, showing also the characteristic impotions with which despotism assails the strongholds of liberty, such as the vote by secret ballot:

"Mr. Letcher, of Virginia, asked the consent of the House to the offering of a resolution instructing the committee on the District of Columbia to inquire into the expediency of so amending the charter of the city of Washington as to abolish voting by ballot, and sub-stitute in its place the *viva voce* mode."

The correspondent of the *Courier and Enquirer* says:

"Mr. Towers (Whig) is believed to be elected mayor by five hundred majority. It is a great anti-Nebraska and anti-administration triumph. The government has expended in money and patronage one hundred thousand dollars. They corrupted and debauched Congress; they could not purchase the people."

General News.

CENTRAL AMERICA.—A difficulty arose at San Juan just as the steamer "Northern Light" was leaving, on the 14th of May. As the steamer "Routh," of the Transit Company of New-York, was approaching Greytown, two boats or bungos were perceived tied close to the beach. The owner of these boats, per-ceiving that the steamer was nearing him, cried out to the captain of the steamer to take care and not run into him. At this time the owner of the boats had a gun in his hand. The steamer passed on, but *returned* again, and it was suggested by an influential person on board that such should be done, with the object of giving the unfortunate owner fifty lashes for his impu-dence. Instead of doing so, however, the captain of the "Routh" called for his rifle, and taking deliberate aim at the man, shot him dead—the ball passing through his heart. Capt. S. alleges that it was done strictly in self-defense, the native having at that in-stant a gun aimed at him, and about to fire.

Upon the arrival of the "Routh" at Greytown, the marshal and his posse went on board to arrest Capt. Smith, having a warrant from the Mayor to that effect. This arrest Capt. S. resisted, having armed himself for the purpose. Mr. Borland, who was on board the "Northern Light," encouraged the captain in his re-sistance, arming himself with a rifle, and ordering away the marshal and his men. Mr. Borland was ar-rested by the authorities, but claimed exemption as an ambassador of the United States, and was finally allowed to go on board the steamer and come home; but fifty American passengers volunteered to remain for the protection of their countrymen residing there.

ECUADOR.—Mr. Philo White writes that the govern-ment of this Republic has adopted a most liberal policy in making its portion of the river Amazon free to all the world, and invited colonists to those regions. *La Democratica*, of Quito, has the following article:

"COLONIZATION.—Four North Americans have arrived in this capital, destined to the Napo, as we understand, to avail themselves of the provisions of the Colonization law, passed by the last Legislature. These Americans are the first who go to visit that wild region, in whose bosoms are shut up the germs of untold wealth; and we do not doubt but that the explorations these per-sons may make will induce others to emulate their daring enterprise, and thus hasten the period when that now isolated portion of our republic, hitherto an unreclaimed wilderness, will be redeemed and evange-lized by civilization and the Gospel."

THE LATE REVOLUTIONARY MOVEMENTS IN NEW-GRANADA.

Our readers may desire a brief and intelligible ac-count of the late disagreeable news from that republic; and we will give them as correct a view of it as the information yet received will allow.

We mentioned, several months ago, that a new con-stitution had been adopted, with the concurrence of the principal portions of the members of the two great parties—the Republicans and Conservatives—and that it embraced the various grand reforming principles which had been vigorously pressed and adhered to by the party in power, namely, the former. We at that time expressed hopes of the uninterrupted progress of the country in peace, but remarked, that enemies of im-provement remained, both at home and abroad, and that the old friends of papal supremacy might be expected to do any thing in their power to disturb the country. It is probable that Jesuits have had something to do with the movement made by Melo in April, even though he or his ill-advised adherents may have had no suspicion of it.

"The devil is fond of fishing in muddy waters," and the Jesuits as much as any body.

The republican party have been guided by the Democratic Society, a political association, of which Dr. Lleras, late Minister for Foreign Affairs, was pre-sident. He spent several years in this city when a youth, having been exiled at an early age as an ardent republican, and here published a volume of poems. His life since has been chiefly devoted to instruc-tion, though he has mingled in politics, and always on the side of improvement. It seems that in April, while the Congress was in session, and a convention of the nation was under discussion, to propose the forma-tion of states instead of the central government, some proposition was suggested in the Democratic Society of an illegal character, which was decidedly opposed by some of the officers and members, and so strongly by the president, that he wrote a protest against it, and then offered his resignation. In consequence of objections by the President of the Republic, (General Obando,) and the Vice-President Obaldia, he did not persist in it. The violent party in the Society then took mea-sures secretly, and without the knowledge of their more moderate and law-abiding associates, made ar-rangements to put down the government by force. Accordingly, their leader—General Melo, the com-mandant of the troops in the capital—drew up his force in the night, imprisoned the President, Vice-president, Secretaries, etc., while the members of Congress, and such other men as apprehended similar treatment, con-cealed themselves, or fled into the country. Mr. Julio Arboleda, President of the Senate, who had given in-timation some days before that he believed some unlawful project was formed, took refuge in the Danish consulate.

Gen. Melo, in the morning, invited the leaders of the moderate party of the Democratic Society to join, offering the supreme power to President Obando, and requesting Dr. Lleras to appear with him in the square. Both refused. And we have no later ac-counts from Bogota showing any act on the part of the insurrectionists, beyond a proclamation and a few papers. Neither do we learn, either from newspapers or private letters—numbers of which have arrived from different parts of New-Granada, any movement made by any persons to sustain Gen. Melo. On the contrary, there seems to be a general disposition to restore the constitutional authorities, while not a drop of blood had been shed in any quarter, not even in Bogota.

It happened that General T. C. Masquera was on a visit to the country. We have had occasion to mention him heretofore as a gentleman of science and taste, who, after serving through the revolution with Boli-var, and being President of New-Granada, had devoted himself to commerce in New-York, with the patriotic design of promoting the improvement of his country, by aiding the development of its natural resources, and fostering intimate and amicable relations with our fellow-citizens. He was on his way to Bogota to com-plete arrangements respecting some great enterprises for internal improvements, for which he had obtained the countenance of the government, when the news of Melo's insurrection reached him on the coast. He was formerly opposed to Gen. Obando, in one of the un-happy periods of discord, and has since been regarded by some as a conservative, though he has claimed to belong to no party but that of the public good. He immediately addressed the governors of the six Atlan-tic provinces, offering his services to lead their forces to restore the constitutional authorities; and published a call to the people and soldiers, invoking the coöpe-ration of all good men to put down the usurper of the national authority, and maintain order and the laws, protesting that his only ambition is that, after his death, his country may write on his tomb, "*Here lies a good citizen.*"

THE KANSAS EMIGRATION SOCIETY OF MASSACHUSETTS.—We have before spoken of the association incorporated by the Legislature of Massachusetts, under the name of the "Emigrant Aid Society," the object of which is to secure the occupation of Kansas by free settlers. A temporary organization was made by appointing Eli Thayer, of Worcester, as president, and Dr. Thomas H. Webb, of Boston, as secretary. Books of subscrip-tion have been opened at Boston, Worcester, and New-York, and a meeting of the stockholders for perma-nent organization will be held in Boston on the first Wednesday of June. Its capital is $5,000,000, in shares of $100. It is prohibited from holding more than $20,000 in real estate in Massachusetts, or to assess more than $4 on each share in 1854, or more than $10 in any year thereafter. Its plan, as already decided upon, is to contract forthwith with the trans-portation lines for the conveyance of twenty thousand emigrants, giving the advantage of the reduced fare to the emigrants; to erect immediately a large receiving establishment in Kansas, where the immigrants may be accommodated until they have time to settle them-selves; to send out and set in operation steam saw-mills, grist-mills, and such necessaries of civilization as require capital, with the apparatus for a weekly news-paper. The committee say that it will be but two or three years before the company can dispose of its property in the territory first occupied, and reimburse itself for its first expenses. At that time, in a state of 70,000 inhabitants, it will possess several reservations of 640 acres each—on which its boarding-houses and mills stand—and the churches and school-houses which it has rendered necessary. These points will then be the large commercial positions of the new State. If there were only one such, its value, after the region should be so far peopled, would make a very large dividend to the company which sold it, besides restoring its original capital, with which to enable it to attempt the same adventure elsewhere.

NEBRASKA EXCITEMENT.—At the time of our paper going to press, we learn there is a great excitement raised among the border Indians fronting the Platte country. A delegation was after the Deputy U. S. Marshal, we understand, yesterday. He has also re-ceived direct orders from the Department at Wash-ington, to proceed immediately to the territory and notify all settlers not licensed to remain there, to leave at once. If not, by being thus notified, he is author-ized to call on the commanding officer at Fort Leaven-worth to furnish him with a sufficient force to remove them. He will visit the upper portion of the country in a few days.—*Weston (Mo.) Rep.*, May 25.

KANSAS FILLING UP.—The *St. Louis Intelligencer*, of the 30th ult, says:

"We learn from a friend who has just reached the city from a trip through the Missouri river counties, that hundreds of Missourians have been eagerly await-ing the news of the passage of the Kansas and Nebraska Territory bills, and that a very large emigration will immediately cross the river."

DESTRUCTIVE FIRE IN PARISHVILLE, N. Y.—The Con-gregational and Baptist Church edifices and a building built for an academy were destroyed by fire on the 17th ult. The fire was blown into the village by a heavy south wind. It entirely destroyed those public buildings before it could be arrested. The whole vil-lage was thought to be in great peril several hours. Two dwellings were burned only a short distance from here. At dark, we were literally surrounded by fire. Watches were stationed in every direction: they were all nearly exhausted, when, providentially, about two o'clock, the next morning, a shower of rain came and relieved them. The Congregational church was a noble stone building, erected at an expense of $3600. Some of the furniture was saved; the bell was melted. The Methodists have very kindly given us the use of their house half the time. Steps are being taken im-mediately to rebuild both houses, which, we hope and pray, may be carried on to completion.

TWO CLERGYMEN PRACTICING WHAT THEY PREACH.—Rev. Drs. Bushnell and Hawes, of this city, who have for some time past been estranged from each other on ac-count of differences of opinion on certain theological points, have adopted the prevailing "give-us-your-hand" feeling, and their notes of reconciliation appear in this week's *Religious Herald.—Hartford Times, June 3.*

ACTON.—A correspondent in Acton writes to us that the monument in that town, erected to the memory of Capt. Davis, who fell at Concord Bridge on the 19th of April, 1775, was dressed in deep mourning on account of the rendition of Burns, and the American flag was reversed at half-mast, and also in mourning. The church bells tolled a requiem for dead liberty. "We never saw (says the writer) so solemn a day, yet so full of hope and firm determination."—*Commonwealth.*

HON. DANIEL S. DICKINSON.—We learn from un-doubted authority that this gentleman was decidedly opposed to that clause in the Nebraska bill which re-pealed the Missouri compromise.—*Cooperstown Free-man's Journal.*

FIRST SALE OF WOOL.—The first sale of wool at De-troit was made on Wednesday. It was from one quarter to one half flood in quality, and sold at 29 cents.

BISHOP OF IOWA.—The Rev. H. W. Lee, rector of St. Luke's Church, Rochester, has been elected Bishop of Iowa.

PROVIDENCE, June 5, 1854.—A large elephant at-tached to a menagerie, while on the way to Fall River, got beyond the control of his keeper, and killed three horses on the road, smashed the wagons, and seriously injured three men who were in the wagons. The ele-phant was finally captured near Slade's ferry, and taken to Fall River.

SANDWICH ISLANDS.—Official dispatches from Mr. Gregg only state that violent discussions have taken place in the Sandwich Islands about annexation to the United States. He has made no treaty, but will make one as soon as practicable.

THE SPANISH DIFFICULTY.—The following dispatches are received from Washington, by the *Courier and Enquirer*. They are important, if of sufficient au-thenticity:

Official dispatches from Mr. Soulé state that in ad-dition to the remission of the fine on the "Black War-rior," the Spanish government accords to steamers of that line all the privileges and exemptions of British mail steamers.

England and France have demanded of Spain twenty-four thousand men, for the occupation of Greece and of Palestine. Spain refuses, uncondi-tionally.

England denies officially that she has tendered either ships or men to protect Cuba against the United States, or to promote the Africanization thereof.

THE U.S. SENATOR FROM MASSACHUSETTS.—The Gover-nor has appointed Hon. Julius Rockwell, of Pittsfield, United States Senator, in place of Hon. Edward Everett, resigned. Mr. Rockwell has been a repre-sentative in Congress from Berkshire county, and Speaker of the Massachusetts House of Representa-tives. He is a progressive Whig, and of high moral character.

DUTIES OF THE NORTH.—These three things are the first duties of the North at the present time: Free emigration to Nebraska and Kansas, by which the purpose of the recent violent and corrupt legislation at Washington shall be destroyed; the reward of the steadfast and the true, of whatever party, by a hearty popular reelection; and the condemnation of the base and the false by as hearty a popular rebuke. These are the first steps to be taken to vindicate right, and to establish a North. Let all men who think alike as to the great political outrage of the time, sink all minor considerations and all petty disputes, that these three great results may be well accomplished.—*Spring-field Republican.*

ESCAPED.—Matt. Ward's laundress, a young negro girl of nineteen, passed through Detroit on the under-ground railroad, on the 26th, and landed safely in Canada. She learned that the family were going South, and concluded they could dispense with her services. The *Detroit Democrat* informs her former proprietors that she has obtained a good situation, at fair wages, in a private family.—*Phil. Register.*

STATE IDIOT ASYLUM.—The *Syracuse Journal* learns that the commissioners to locate the site of the State Idiot Asylum building, have selected the property of Hon. E. W. Leavenworth, situated opposite the west-ern terminus of Seymour street, near the western line of the city boundaries, as such site. Fifteen acres thereof are required. General Leavenworth, in con-sideration of the benefit of the institution to our city, sells the required land for [$8500, which is a low figure.

GERRIT SMITH TO RESIGN.—We learn that Gerrit Smith will very soon resign his seat in Congress, on account of ill-health. His successor will probably be chosen in November.—*Rochester Dem.*

NORTHERN ROUTE.—Considerable quantities of South-ern produce are arriving at Buffalo, via St. Louis, Cin-cinnati, and the lakes. The Buffalo *Courier* says, New-Orleans molasses and sugar are delivered there at the same cost as in New-York.

NOTICES.

The Puritan Association of Allegany and Wyoming will hold its next meeting at Friendship, Tuesday, June 20, at 2 P.M.
R. NORTON, Register.

ONTARIO ASSOCIATION.—The next Regular Meeting will be held at the house of Rev. Z. Eddy, in Warsaw, Wyoming county, on the fourth Tuesday (27th) of June, at 10 A.M.
The text for all the members is John 1:9.
EDWARD W. GILMAN, Register.

NEW-YORK YOUNG MEN'S CHRISTIAN ASSOCIATION.—A paper on "Contributions to Biblical Knowledge from the Ruins of Nineveh," will be read before this Association at their rooms, Stuyvesant Institute, on Monday evening, June 12, at 8 o'clock, by Rev. LEONARD W. BACON, of New-Haven. The public (ladies included) are invited to be present.
HOWARD CROSBY, President.

GENERAL ASSOCIATION OF CONNECTICUT.—The 145th meeting of this body will be held at the house of Rev. S. W. S. DUTTON, in the city of New-Haven, on the third Tuesday of June, 1854, (20th inst.,) at 10 o'clock A.M.
D. WM. HAVENS, Register N. H. East Asso.
East-Haven, Conn., June 3, 1854.

AUBURN THEOLOGICAL SEMINARY.—The Anniversary of this institution will take place on the 20th and 21st inst., the first public exercises being the meeting of the boards of Commis-sioners and Trustees, on Tuesday, the 20th, at 9 o'clock A.M. At 2 o'clock on Tuesday, a social meeting of the Alumni will be held according to previous appointment, in the chapel. In the evening of the same day, the annual meeting of the Western Education Society will be attended in the First Presbyterian church, at which addresses may be expected from several gentlemen. The sermon before the alumni will be preached Wednesday morning, by Rev. HENRY KIMBALL.
On Monday, 19th inst., at 7 o'clock P.M., a meeting of the Di-rectors of the Western Education Society will be held, according to previous order, in the chapel, to decide on amendments to the constitution.
J. C. IVISON, Stated Clerk, Board of Commiss.
Auburn, June 1, 1854.
The following are the names of the directors:

Rev. P. H. Fowler, D.D.,	Rev. J. R. Shaw, D.D.,
Wm. Skinner, D.D.,	Daniel Clark, Jr.,
R. W. Condit, D.D.,	J. Ingraham,
Levi Parsons,	O. E. Daggett,
L. E. Lathrop, D.D.,	Marcus Ford,
F. Lounsbery, D.D.,	B. C. Smith,
M. L. R. P. Thompson, D.D.,	R. W. Hill,
W. N. McHarg,	G. W. Hencock,
S. M. Hopkins,	H. Mills, D.D.,
F. D. W. Ward,	C. Long, D.D.,
S. H. Gridley,	J. Percival, Esq.,
W. Hogarth,	H. J. Sartwell, Esq.,
W. C. Wisner, D.D.,	A. Fitch, Esq.,
S. North, D.D.,	Pliny Dickinson, Esq.,
R. Finker,	Sylvester Willard, M.D.,
R. G. Vermilye, D.D.,	E. Rhodes, Esq.,
S. Strong,	Hon. Henry Wells,
W. E. Knox,	J. R. Livingston, Esq.,
J. Brayton,	S. Benjamin, Esq.,
J. A. Priest,	J. N. Stairn, Esq.,
Rev. P. C. Hay, D.D.,	Richard Steel, Esq.

The Annual Meetings of the Congregational Union of Canada will be held in Zion Church, Montreal. The public services will commence on the evening of Wednesday, the 14th June, with the annual sermon by Prof. LAILLIE.
Provision will be made for the accommodation of Congregational ministers and delegates who attend the Union. Application to be made to S. Jones Lyman, Esq., druggist, Place d'Armes.
KENNETH M. YEWICK,
Sec. pro tem. of Cong. Union of Canada.

P.S. Up till this year we have had two Unions in Canada; but they are now united, and this is the first meeting of the Union with its new organization.

The Children's Aid Society acknowledges the fol-lowing receipts from April 25 to May 29, 1854:
Helen Stuyvesant, $100; Friend, $2; Juvenile Assoc., Kenosha, Wis., $4; "Little Tiny," 25¢.; R. H. McCurdy, $50; Theo. McCurdy, $10; Mrs. R. Gee, Ireland, $10; R. Bean, Little Campton, R. I., for Annie, $10; Englishwoman, per Rev. Mr. Os-good, $1; Yearly contributor, per Miss Reed, $7; Edmund Pen-fold, $25; Josiah S. Leverett, $20; Moses A. Heoppock, $10; A. R. Wilmore, $10; Mrs. L. H. Sigourney, Hartford, Conn., $50; John J. Crane, $10; Mrs. Henry Andrew, $45; H. D. Ward, (sub-scriber,) $5; Mr. Seelye, Bethel, Conn., $2; Mr. Bremner, $5; H. Young, $50; H. K. Bull, $100; Friend for "the poor widow," $5; Friend, for the poor widow, $5; C. M. T., for the poor wi-dow, $1; Williard Hodges, Rochester, $3; C. T. Smith, per L. M. Pease, $5; Miss L. Prout, Carew, Green county, $1.25. For the "Sick Widow": Friend, $5; Mr. Goruing, $3; Friend, $5; C. J., Brooklyn, $5; Friend, $10; Mr. Pettit of Peekskill, $3; Reader of Daily Times, $2; From Round Hill, Northampton, $4; Friend, $1; J. S. Heacock, Kingsboro, $2; R. H. Snow, $10; Thos. L. Hamner, Philadelphia, for reports, $5; D. S. Miller, $20. For Newsboys' lodging-house: Mr. Hirschfeld, $25; From Amateur, per Independent, $10; N. Y. Times, $50; Sunday Dispatch, $50; Mr. Clark, $5. Total, $727.06.

NEW-YORK CATTLE-MARKET.—June 5.
For Beeves, at the WASHINGTON DROVE-YARD, corner of Fourth avenue and Forty-fourth street, and at CHAMBERLAIN'S Hudson River Bull's Head, foot of Robinson street. For Cows and Calves, Sheep and Lambs, (also for Beeves occasionally,) at BROWNING'S, in the same street, Third avenue, and also at O'BRIEN'S Central Bull's Head, (for Cows, Calves, and Beeves only,) No. 9 Sixth street, and at CHAMBERLAIN'S.
AT ALLERTON'S WASHINGTON DROVE-YARD.—Offered to day, 3533 Beef Cattle: offered during the week, 2766. We subjoin the returns of the week in detail, together with the section of country whence the supplies came:

BEEF CATTLE.

By the Hudson-River Railroad.....head	1600
" Erie Railroad.....	304
" Harlem Railroad.....	54
From Pennsylvania, on foot.....	328
" Illinois, on cars.....	660
" Ohio, on cars.....	460
" on foot.....	489
" New-York State, on cars.....	505
" Kentucky, on cars.....	380
" Virginia.....	40
By Hudson-River boats.....	260

OTHER STOCK.

By the Harlem Railroad—Cows and Calves.....	51
" " —Veal Calves.....	1051
" " —Sheep and Lambs	775
By the Erie Railroad—Swine.....	238
" Hudson-River boats.....	208

PRICES, ETC.—There has been a substantial increase in the number of cattle at market, it will be seen by the figures below, but we are not warranted as yet in chronicling any material abatement in the high prices current at our last report. Beeves sell at from $10 to $13, some $11 in the fair average. The quota-tions last week were $11a$13.) Cows and calves are advancing, while 'sheep and lambs remain without any quotable variation. Swine sell quicker, but without any improvement in prices.

Beef cattle.....	$10.00	a	$13.00
Cows and calves.....	35.00	a	70.00
Veal calves.....	.04½	a	.07
Sheep.....	2.50	a	6.00
Swine (corn-fed).....	4.25	a	4.50

AT BROWNING'S.—At market, 563 beeves, 93 cows and calves, 35 veals, and 2757 sheep and lambs. The beeves sold quick, at prices showing a considerable improvement upon the high rates of last week. The extremes of the market are $11¾a$12½ per hundred. The cows and calves ranged from $30 to $36a$66. (Left over 25.) The veals sold at from 6 to 7 cents per lb. Sheep from $2 to $3.40a$6. Lambs, $2.50a$3.50 to $4a$6.50. Left over, 100.

AT CHAMBERLAIN'S.—(Hudson River Bull's Head.)—Offered, 100 beef cattle, 104 cows and calves, 200 veal calves, 1760 wooled sheep, and 2195 sheared sheep. Also, 763 lambs. Business at this market has been very active this week. The demand was fully equal to the supply, indeed, the former was ahead of the latter, so far as beef is concerned. In reply to an inquiry what the demand would be scarce, Mr. Chamberlain says: "The scarcity of cattle is caused by the high price butter has commanded for the last three years, which made it more profitable for farmers to make butter than to raise cattle. This is, in our opinion, the main cause of the present high price of cattle." The prices this week ranged from 10 to 12½c. per lb. by the hundred. All sold. Cows and calves were in active request, and sold at from $30 to $75. Veal calves, 4a7c. per lb. Sheep of every description in good de-mand. Wooled brought from $4 to $5, and sheared $3 to $7, as in quality. Lambs, $2.50 to $6.

AT O'BRIEN'S.—(No. 9 Sixth street.)—Offered, 103 beeves, 130 cows and calves, and 50 veals. Market steady. Sales of beeves at from $9a$12 per hundred, and cows and calves at from $40 to $66. Veal calves brought 4¼ a 6½ cents per lb.

RECAPITULATION.

	Beeves.	Cows and Calves.	Veal Calves.	Sheep.
Allerton's.....	2766	51	1051	775
Browning's.....	263	93	35	2754
Chamberlain's....	100	104	210	4703
O'Brien's.....	100	180	50	....
Total.....	3229	428	1346	8240
Last week.....	2892	366	1464	5648
This week, inc.	337	62	182	2592

MARRIED.

STOWE—TICHENOR—In Canandaigua, June 1, by Rev. O. E. Daggett, Rev. Alfred M. Stowe, and Harriet P., daughter of Mr. Isaac M. Tichenor, both of Canandaigua.
BANCROFT—TROWBRIDGE—At New-Haven, June 7, at the residence of Thos. R. Trowbridge, Esq., by Rev. N. Taylor, D.D., Mr. William Bancroft, of New-York, and Miss Julia A. Trow-bridge, daughter of the late Henry Trowbridge, Esq.
FITCHEL—MOTT—In Parishville, N. Y., May 27, by Rev. E. Whitney, Mr. R. H. Mitchel, and Miss Berintha Mott, both of Parishville.
SOUTHWICK—EAMES—On Thursday evening, June 1, at Plymouth church, Brooklyn, by Rev. H. W. Beecher, Mr. Henry C. Southwick, and Miss Ellen D. Eames, daughter of Mr. Luther Eames, of Brooklyn.
FRIAR—BROWN—In this city, on the 3d inst., by Rev. H. O. Schermerhorn, Hiram Friar, Esq., of Keyport, N. J., and Miss Abby A. Brown, of New-York.

DIED.

BATES—In Heath, May 21, at the residence of her son-in-law, J. W. Hunt, Esq., Jane Bates, relic of the late Dr. Stephen Bates, of Charlemont, aged 89 years, 9 months and 15 days.
SHAW—In Detroit, April 26, William D. Shaw, late of Cumm-ington, aged 26 years. For a year previous to his death, Mr. Shaw had been employed as principal of a High-School in Detroit, where he secured in an eminent degree the confidence and esteem of all who knew him.
HARVEY—In Sunderland, May 20, Rev. William A. Hawley, formerly pastor of the Congregational church in Hinsdale, and af-terwards of the church in Plainfield, aged 66.

CITY MORTALITY.

Weekly Report of Deaths

SONG OF WEARINESS.

BY BARRY BLAKE.

Fain would I cast aside my toils,
And fly from earth and earth's turmoils—
Fly to some land where banks and bowers
Are decked with mythic thornless flowers;
For oh! my soul is faint and weary—
My path of life all dark and dreary.

Fain would I tread the silver sand
Of some sweet lake in fairy-land,
And drink from clear pellucid fountains
Gushing from rocks on fabled mountains;
For oh! my soul is faint and weary—
My path of life all dark and dreary.

I would ignore stern Duty's voice,
Obeying Pleasure's brighter choice;
And seek on Fancy's gilded wing,
The Lethean joys that poets sing;
For oh! my soul is faint and weary—
My path of life all dark and dreary.

Prate not to me, "It is not brave
To shrink from duty." Am I slave
To Duty? Shall I never be
Unfettered, disenthralled, and free?
For oh! my soul is faint and weary—
My path of life all dark and dreary.

A voice comes answering, "Thou art slave
To Duty still; but oh! be brave!
To bear her pleasant yoke is meet!"
A mocking voice, but soft and sweet;
And still my soul is faint and weary—
My path of life all dark and dreary.

I have no reck for future years,
Nor hungry hopes, nor stunning fears;
I gaze far down on Time to be,
With only blank Expectancy;
For oh! my soul is faint and weary—
My path of life all dark and dreary.

Yet I have known high hopes that filled
My heart with joy, and fears that thrilled
My soul with terror—all are fled;
I spurn at fear, and hope is dead;
For oh! my soul is faint and weary—
My path of life all dark and dreary.

Why rang such answer to my ear,
"Be brave!" to one who knows no fear?
How on my neck can yoke be meet,
Thou scoffing voice, albeit sweet?
For oh! my soul is faint and weary—
My path of life all dark and dreary.

"He is not brave who does not fear,"
Came back the response low and clear;
"Nor hope has he to win Death's crown,
Who casts Life's heavy burdens down!"
But still my soul is sad and weary—
My path of life all dark and dreary.

"Be brave," yet urged the voice, "be brave
Against the sins thy passions crave;
Bend thy proud soul to Duty's feet!"
How soft the mockery, and how sweet!
And still my soul is faint and weary—
And still my path of life is dreary.

Family Reading.

THE NEST IN THE HONEYSUCKLES.

CHAPTER IV.

HOME DUTIES AND HOME PLEASURES.

Our Robin has been a keeper-at-home ever since those four bluish-green eggs demanded her attention. She has occasionally left, for a few minutes at a time, to procure food and drink, or to take a little exercise; but she has never forgotten her quiet abode, and the duties which there require her almost constant presence. She loves the green fields, the leafy trees, and the clear blue sky, and she delights to hop about with her mate over the fresh grass and the clean gravel-walks; but better than all she loves those pretty eggs, which lie so cozily in the bottom of her straw-built nest.

Before she commenced house-keeping, she was very fond of traveling, and many a mile has she wandered, over hill and valley, in company with her friends. She assisted at concerts, and was universally admired; but she had the good sense to give up these enjoyments without a murmur, when higher claims called for her undivided care. Whatever is worth doing at all, is worth doing well; and the Robin will doubtless be repaid for the unwearied patience with which she performs her unostentatious duties. Some people are inclined to think domestic labor dishonorable, and the cares of house-keeping a burden; but our feathered friend is wiser than they. She does with her might what she finds to do, and she does it heartily. Every act of duty, faithfully and cheerfully performed, is acceptable to God; and his children do his will when they endeavor to attend to their various occupations in such a way as he can approve. If all house-keepers felt that, in attending to the different departments of their work, as they should be attended to, they were honoring Him who has made this care necessary for the comfort of families, it would be a blessing to themselves, and to all who dwell under the same roof with them. We can not consider any thing which we do to please our heavenly Father of small importance, and no labor can be degrading which he requires of us.

We may all learn a lesson from the Robin who lives in the honeysuckles, and we shall see how she was rewarded for her devotion to the employment which Providence assigned her. "The heart of her husband doth safely trust in her." "She will do him good, and not evil, all the days of her life." He is absent much of his time, as most gentlemen are obliged to be, from his well-ordered home; but he always thinks of it with pleasure, and hastens to it whenever he can find time to do so. Sometimes he only stops a moment, but it is a precious moment to them both, for their hearts and interests are one. They are cheered, in their separation, by the pleasant memories of these brief interviews, and by bright anticipations of future enjoyment.

I have observed, Mr. Robin thinks it of importance to look nice at home, as well as when he is abroad. I have seen him alight on the walnut-tree, and carefully arrange his toilet, before going into the presence of his wife. She must feel complimented by this delicate attention, indicating so high a regard for her, and such anxiety to preserve her esteem. I should not wonder if she was a little proud of her handsome husband. However this may be, I am sure it is her greatest happiness to deserve his respect and love, and honorably to perform all the duties which devolve upon her in her married life.

Madam Robin was sitting one day in her vine-shaded home, looking out through the slender branches of the honeysuckle, which were gently swayed by a refreshing breeze, when she heard a slight tap. She listened eagerly. Another tap—presently another. How her heart fluttered! It proceeded from one of those highly-prized eggs, and she knew it was the timid knock of a birdling, who was in that little chamber, and was waiting to have the door opened. Of how small consequence all her self-denial and her seclusion from general society seemed, when that thrilling tap sounded on her ear. She continued to listen, and within those four tiny chambers she heard the same rapping repeated; and more than that, the sweet word, Mother, faintly greeted her ear. How she longed for her mate to return, that he might enjoy with her this new happiness! When husband and wife love each other, as they should, all pleasure must be shared, or it will still be imperfect. She waited, almost impatiently, for his coming; and when he alighted on the honeysuckle, she looked so full of grateful joy, that he knew that something more than usual must have occurred. He affectionately kissed her bill, and then, in a low, tremulous voice, she told him the glad news. He was quite as much pleased as she, although he did not appear so excited. Employment in the open air had given a firmness to his nerves, which her sedentary occupations had not done for her. Yet beneath that calm exterior, his sparkling eye plainly revealed the full tide of emotion within.

It was pleasant music to their ears to hear those four new voices in their secluded home; and though they knew it would increase their labor to provide food for those gaping mouths, what cared they for their own comfort, if they could nurture their precious charge, and rear them to be an honor and a blessing?

When the doors of their chambers were quite open, out toddled the baby-birds, with a few downy feathers covering them.

"How very little they are!" said Eddie, with one breath; and, "How big their mouths are!" with the next. To be sure, they do look very small, and their mouths are very large for such diminutive bodies, and they open them so wide that it almost seems as if one could jump down another's throat.

The Robin now often comes home, and brings food to his family. It is gratifying to see how attentive he is to his dear children and their mother, and I hope I may be able, some day, to tell you that they repay his attachment, by growing up fine, obedient birds. It will not be long before their education will be commenced, and I will tell you whether they are taught at home, or are sent away to school, and what progress they make in acquiring their accomplishments. ANNE H.

EDDIE AND HIS TURTLE.

Children have queer playthings. They always like something that has life, and can move about. Dogs and cats, chickens and rabbits are petted—and pretty pets they are. I know some boys and girls who amuse themselves with turtles. They have a pen, and a tub of water for them, and every turtle that waddles unwarily along, is caught and placed there for a season. Eddie found a little one not larger than a silver dollar. Its shell was brown and yellow, with a border of brown and red. Its head had four bright yellow spots, and its neck was prettily striped with the same color. Its legs, and the webbed feet, were ornamented with red. It would creep across the floor, making a knocking with its shell, every step it took. When it moved, the head was stretched out as far from the body as it could be, and its round black eyes, not so large as the head of a pin, were wide open; but if Eddie touched it quickly, in went the head beneath the shell, the lid closed over the eyes, the feet were drawn in, and the sharp, tapering tail was bent around, so that the animal was quite shut up in the house it carried about with it.

Eddie thought this turtle was prettier than all the others. He let it crawl over his hands, and as he said, it amused him very much. He had had it but a short time, when Henry Allen, a boy a few years older than himself, came to see him. Of course, Eddie showed him his favorite. Henry was delighted. "How I wish I had such a turtle! My mother likes to look at turtles," he exclaimed.

Eddie always loves to please his mother, and when he heard Henry express a wish for just such a turtle, because it would gratify Mrs. Allen, he did not hesitate a moment, but told him he might have it.

I know Eddie was happy in giving up his odd plaything, because it made others happy. It was pleasant to see him depriving himself of one of his treasures for the sake of his friends. If he lives to be a man, I think he will be generous, and kind, and self-sacrificing. It would be very strange if he should be disobliging, and unaccommodating, and unloved when he grows up. In such things as these "the child is father of the man," and this is one great reason it is so important to form correct habits, and to learn to do right in childhood.

Eddie's playmates say "he is a dear little fellow." Do you suppose they would love him so much if he was selfish, and thought only of his own happiness? ANNE H.

THE ECLIPSE IN NEW-YORK, MAY 26, 1854.

FROM THE SCRAP-BOOK OF A MAGYAR EXILE.

"Come," said I to a friend of mine, an American, with whom I spent the afternoon in observing the various phases of the eclipse; "Come, and let us join that procession of high-minded people who celebrate the fresh triumph of science! Let us swell their ranks; it is a lofty pleasure to be in company with enlightened men, rejoicing over a glorious fact, in favor of human intelligence and intellectual progress. Hark! they play 'Hail Columbia,' the air of truth and right, of grand feelings and high principles; the air that armed the patriot's hand, in those days of civic virtues, when liberty called on her sons,

"'And men grew heroes at the sound,
Inflamed with Glory's charms.'

Look! how bright those torches burn; they are emblematic of the light of knowledge that spreads more and more, and triumphs over all the darkness of successive eclipses! See those flags, the star-spangled banners of freedom, how gloriously they wave, while the cannon proclaims, with a resounding voice, that science is once more right, and the divine origin of the human soul is once more vindicated, by the fulfillment of calculations, denied to all earthly beings but man, created as the similitude of his omniscient Maker! Come, I am no great friend either of noisy demonstrations or mountebank scenes, but I am always ready to concur to a manifestation in honor of truth. So come."

My friend remained silent and looked sad, and left me much astonished at what might be the matter with him, in sight of a multitude and signs so evidently made to wake enthusiasm in a generous mind like his.

I stood in Nassau street, at the corner of Fulton street. The procession reached me there, halted before, and gave nine cheers to the *Herald!* I listened, and looked round and up, and the sadness of my silent American friend was explained to me by what I heard and saw. Mine was a cruel mistake, and a bitter disappointment.

The procession was an obstreperous demonstration of bats and owls, exulting over the arrival of darkness, cheering the eclipse that once more over-nighted the principle of light, and hailing the organ of the black science of Satanic origin. I saw the high-priests of these saturnalia, illuminated by the glare of torches lit at the bonfire of incendiaries, and then I knew that the cannon roared, *urbi et orbi*—that the *Nebraska bill has passed!*

I went home sad, like my friend, whose feelings at the sight of all that desecration of freedom's star-spangled banner, and of his nation's glorious air must have been, as were mine, who am no American, very, very painful indeed. But then I felt relieved and consoled by the reflection that the sun and its light is the eternal *rule*, while the eclipse and its momentary darkness is only the *exception*. Truth and justice will shine forth after all, and the clamorous demonstrations of bats and owls will soon be silenced by the resplendent fulgor of universal freedom's ultimate, necessary, undoubted triumph.

Such was the day of the eclipse in New-York, in May 26, 1854.

This charming little poem we have lately seen in the English papers without a signature, and published as belonging to England. It was written by Miss Sarah Roberts, of Portsmouth, N. H., and was originally printed in the *Portsmouth Journal*. Mary Howitt, in her "Pictorial Calendar of the Seasons," quotes it with high praise. It is worthy of it.

THE VOICE OF THE GRASS.

Here I come creeping, creeping everywhere;
By the dusty roadside,
On the sunny hill-side,
Close by the noisy brook,
In every shady nook,
I come creeping, creeping everywhere.

Here I come creeping, creeping everywhere;
All round the open door,
Where sit the aged poor,
Here where the children play,
In the bright and merry May,
I come creeping, creeping everywhere.

Here I come creeping, creeping everywhere;
In the noisy city street
My pleasant face you'll meet,
Cheering the sick at heart,
Toiling his busy part,
Silently creeping, creeping everywhere.

Here I come creeping, creeping everywhere;
You can not see me coming,
Nor hear my low sweet humming;
For in the starry night,
And the glad morning light,
I come quietly creeping everywhere.

Here I come creeping, creeping everywhere;
More welcome than the flowers,
In summer's pleasant hours;
The gentle cow is glad,
And the merry bird not sad,
To see me creeping, creeping everywhere.

Here I come creeping, creeping everywhere.
When you're numbered with the dead
In your still and narrow bed,
In the happy spring I'll come,
And deck your silent home,
Creeping, silently creeping everywhere.

Here I come creeping, creeping everywhere;
My humble song of praise
Most gratefully I raise
To Him at whose command
I beautify the land,
Creeping silently, creeping everywhere.

Selections.

THE USEFUL AND THE BEAUTIFUL.

There are few passages more eloquent than the following, from John Ruskin, the high-priest of Nature and Art—we might almost say of religion also; for his teachings have always an intended or a traceable spiritual significance:

"Man's use and function (and let him who will not grant me this, follow me no further, for this I purpose always to assume) is to be the witness of the glory of God, and to advance that glory by his reasonable obedience and resultant happiness.

"Whatever enables us to fulfill this function, is in the pure and first sense of the word useful to us. Preeminently, therefore, whatever sets the glory of God more brightly before us. But things that only help us to exist, are in a secondary and mean sense useful; or, rather, if they be looked for alone, they are useless, and worse; for it would be better that we should not exist, than that we should guiltily disappoint the purposes of existence.

"And yet people speak, in this working age, when they speak from their hearts, as if houses, and lands, and food, and raiment, were alone useful, and as if sight, and thought, and admiration, were all profitless; so that men insolently call themselves utilitarians, who would turn, if they had their way, themselves and their race into vegetables; men who think, as far as such can be said to think, that the meat is more than the life, and the raiment than the body; who look to the earth as a stable, and to its fruit as fodder; vine-dressers and husbandmen, who love the corn they grind, and the grapes they crush, better than the gardens of the angels upon the slopes of Eden; hewers of wood and drawers of water, who think that the wood they hew, and the water they draw, are better than the pine-forests that cover the mountains like the shadow of God, and than the great rivers that move like his eternity. And so comes upon us that woe of the preacher, that though God 'hath made every thing beautiful in his time, also he hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end.'

"This Nebuchadnezzar curse, that sends us to grass like oxen, seems to follow but too closely on the excess or continuance of national power and peace. In the perplexities of nations, in their struggles for existence, in their infancy, their impotence, or even their disorganization, they have higher hopes and nobler passions. Out of the suffering comes the serious mind; out of the salvation, the grateful heart; out of the endurance, the fortitude; out of the deliverance, the faith; but now, when they have learned to live under providence of laws, and with decency and justice of regard for each other; and when they have done away with violent and external sources of suffering, worse evils seem arising out of their rest, evils that vex less, and mortify more, that suck the blood, though they do not shed it, and ossify the heart, though they do not torture it. And deep though the causes of thankfulness must be to every people at peace with others and at unity in itself, there are causes of fear also, a fear greater than of sword and sedition: that dependence on God may be forgotten, because the bread is given and the water is sure; that gratitude to him may cease, because his constancy of protection has taken the semblance of a natural law; that heavenly hope may grow faint amidst the full fruition of the world; that selfishness may take place of undemanded devotion, compassion be lost in vain glory, and love in dissimulation; that enervation may succeed to strength, apathy to patience, and the noise of jesting words and foulness of dark thoughts, to the earnest purity of the girded loins and the burning lamp. About the river of life there is a wintry wind, though a heavenly sunshine; the iris colors its agitation, the frost fixes upon its repose. Let us beware that our rest become not the rest of stones, which, so long as they are torrent-tossed and thunder-stricken, maintain their majesty; but when the stream is silent, and the storm passed, suffer the grass to cover them and the lichen to feed on them, and are ploughed down into dust.

"And though I believe that we have salt enough of ardent and holy mind among us to keep us in some measure from this moral decay, yet the signs of it must be watched with anxiety in all matters, however trivial, in all directions, however distant. And at this time, when the iron roads are tearing up the surface of Europe, as grape-shot do the sea; when their great sagene is drawing and twitching the ancient frame and strength of England together, contracting all its various life, its rocky arms and rural heart, into a narrow, finite, calculating metropolis of manufacturers; when there is not a monument throughout the cities of Europe, that speaks of old years and mighty people, but it is being swept away to build cafés and gaming-houses; when the honor of God is thought to consist in the poverty of his temple, and the column is shortened, and the pinnacle is shattered, the color denied to the casement, and the marble to the altar, while exchequers are exhausted in luxury of boudoirs, and pride of reception-rooms; when we ravage without a pause all the loveliness of creation, which God in giving pronounced good, and destroy without a thought all those labors which men have given their lives and their sons' sons' lives to complete, and have left for a legacy to all their kind—a legacy of more than their hearts' blood, for it is of their souls' travail—there is need, bitter need, to bring back, if we may, into men's minds that to live is nothing unless to live be to know Him by whom we live, and that he is not to be known by marring his fair works, and blotting out the evidence of his influences upon his creatures, not amid the hurry of innovation, but in solitary places, and out of the glowing intelligences which he gave to men of old. He did not teach them how to build for glory and for beauty; he did not give them the fearless, faithful, inherited energies, that worked on and down from death to death, generation after generation, that we, foul and sensual as we are, might give the carved work of their poured-out spirit to the axe and the hammer. He has not cloven the earth with rivers, that their white, wild waves might turn wheels and push paddles, nor turned it up under, as it were fire, that it might heat wells and cure diseases. He brings not up his quails by the east wind, only to let them fall in flesh about the camp of men. He has not heaped the rocks of the mountain only for the quarry, nor clothed the grass of the field only for the oven.

"All science and all art may be divided into that which is subservient to life, and that which is the object of it. As subservient to life, or practical, their results are, in the common sense of the word, useful. As the object of life, or theoretic, they are, in the common sense, useless; and yet the step between practical and theoretical science is the step between the miner and the geologist, the apothecary and the chemist; and the step between practical and theoretic art is that between the bricklayer and the architect, between the plumber and the artist, and this is a step allowed on all hands to be from less to greater; so that the so-called useless part of each profession does, by the authoritative and right instinct of mankind, assume the superior and more noble place, even though books be sometimes written, and that by writers of no ordinary mind, which assume that a chemist is rewarded for the years of toil which have traced the greater part of the combinations of matter to their ultimate atoms, by discovering a cheap way of refining sugar, and date the eminence of the philosopher, whose life has been spent in the investigation of the laws of light, from the time of his inventing an improvement in spectacles.

"But the common consent of men proves and accepts the proposition that, whatever part of any pursuit ministers to the bodily comforts, and admits of material uses, is ignoble, and whatsoever part is addressed to the mind only is noble; and that geology does better in reclothing dry bones and revealing lost creations than in tracing veins of lead and beds of iron; astronomy better in opening to us the houses of heaven than in teaching navigation; botany better in displaying structure than in expressing juices; surgery better in investigating organization than in setting limbs. Only it is ordained for our encouragement, every step we make in the more exalted range of science adds something also to its practical applicabilities; that all the great phenomena of nature, the knowledge of which is desired by the angels only, by us partly, as it reveals to farther vision the being and the glory of Him in whom they rejoice and we live, dispense yet such kind influences and so much of material blessing as to be joyfully felt by all inferior creatures, and to be desired by them with such single desire as the imperfection of their nature will admit; that the strong torrents, which in their own gladness fill the hills with hollow thunder, and the vales with winding light, have yet their bounden charge of field to feed and barge to bear; that the fierce flames, to which the Alps owes its upheaval and the volcano its terror, temper for us the metal vein and quickening spring; and that for our incitement, (I say not our reward, for knowledge is its own reward,) herbs have their healing, stones their preciousness, and stars their times."

SPANISH DRAMA.

CALDERON.

Before the time of Calderon, affectation on the one hand, and utter carelessness on the other, were predominant in the Spanish poetry; what is singular enough, these apparently opposite faults were often to be found in the same piece. The evil example of Lope de Vega was not confined to the department of the stage. Elevated by his theatrical success, like many other fluent poets he had the vanity to suppose that he might easily shine in many other species of writing, for which he possessed, in truth, no sort of genius. Not contented with being considered as the first dramatist of his country, nothing less would serve him but to compete with Cervantes in romance, and with Tasso and Ariosto in the chivalrous epic. The influence of his careless and corrupt mode of composition was thus extended beyond the theater; while the faults from which he was most free—those of excessive artifice in language and expression—were carried to the highest pitch by Gengera and Quevedo.

Calderon survived this age of poetical corruptions; nay, he was born in it, and he had first to free the poetry of his country from the chaos before he could ennoble it anew, beautify and purify it by the flames of love, and conduct it at last to the utmost limit of its perfection.

This incident in the history of Spanish poetry, its sudden rise to unexampled excellence, immediately following a period of unexampled corruption, is one very well worthy of our attention. It may serve as a sufficient correction of the common-place opinions and theories on which the doctrine of regular progress and decline in art is maintained. For our own age and nation it may be a lesson of great value to see how, from the midst of dead artifice and corrupted excrescence, the imagination and poetry of Spain sprung at the call of one voice into light and beauty, as the phœnix is regenerated and renewed out of the ashes of her own decay.

But in order to set before you the spirit of the Spanish drama as it appears in its perfection in the works of Calderon, it is necessary for me to prefix a few words upon the true essence of the dramatic art in general, according to the peculiar views which I have adopted. It is only in the first and lowest scale of the drama that I can place those pieces in which we are presented with the visible surface of life alone, the fleeting appearance of the rich picture of the world. It is thus that I view them, even although they display the highest sway of passion in tragedy, or the perfection of all social refinements and absurdities in comedy, so long as the whole business of the play is limited to external appearances, and these things are brought before us merely in perspective, and as pictures for the purposes of drawing our attention, and awakening the sympathy of our passions.

The second order of the art is that where, in dramatic representations, together with passion and the pictoric appearance of things, a spirit of more profound sense and thought is predominant over the scene, wherein there is displayed a deep knowledge, not of individuals and their affairs alone, but of our whole species, of the world and life, in all their manifold shapes, contradictions, and catastrophes, of man and of his being, that darkest of riddles—as such—is a riddle. Were this profound knowledge of us and our nature the only end of dramatic poetry, Shakspeare would not merely deserve to be called the first in his art, but there could scarcely be found a single poet, either among the ancients or the moderns, worthy for a moment to be compared with him. But in my opinion, the art of the dramatic poet has, besides all this, yet another and a higher end. The enigma of life should not barely be expressed but solved; the perplexities of the present should indeed be represented, but from them our view should be led to the last development and the final issue. The poet should entwine the future with the present, and lay before our eyes the mysteries of the internal man. This is, indeed, something quite different from what we commonly demand in a tragedy by the name of catastrophe. There are many celebrated dramatic works wherein that sort of denouement to which I here allude, is altogether wanting, or which, at least, have only the outward form, but are quite destitute of the internal being and spirit of it. For the sake of brevity I may here refer you to what I said in one of my late lectures, concerning the three worlds of Dante, and of the art with which he has represented to us three great classes of human beings, some in the abyss of despair, some in the region of hope and purification, some in the enjoyment of perfect blessedness. All that I then said may be applied in a certain way to the dramas; and in this sense might Dante himself be called a dramatic poet, but that he has chosen to give us only a series of catastrophes without setting before us, except by some casual allusion, the actions and passions of which these catastrophes are the result. Corresponding to these denouements of human destiny, there are also three modes of that high, serious, dramatic representation which sets forth, not merely the appearances of life, but also its deeper purpose and spirit, which gives us not only the knot but the solution of our existence. In one of these we lose sight of the hero in the darkness of a perfect destruction; in another the conclusion, although mingled with a certain dawn of pleasure, is yet half sorrowful in its impression; and there is a third, wherein, out of misery and death we see a new life arisen, and behold the illumination of the internal man. To show what I mean by dramas whose termination is the total ruin of their heroes, I may mention among the tragedies of the moderns, Wallenstein, Macbeth, and the Faustus of the people. The dramatic art of the ancients had a peculiar fondness for this altogether tragical catastrophe, which accorded well with their belief in a terrible and predestinating fate. Yet a tragedy of this kind is, perhaps, the more perfect in proportion as the destruction is represented, not as any thing external, capricious, or predestinated, but as a darkness into which the hero has sunk step by step, descending not without his own free will, and in consequence of his own guilt. Such is the case in those three great modern tragedies which I have cited.

This is, upon the whole, the favorite species among the ancients, yet their theater is not without some beautiful specimens of the second and milder termination; examples of it occur in both of the two greatest of the Greek tragedians. It is thus that Æschylus, after he has opened before us the darkest abyss of sorrow and guilt in the death of Agamemnon, and the vengeance of Orestes, closes his mighty picture in the Eumenides with a pleasing feeling, and the final quelling of the spirit of evil by the intervention of a milder and propitious deity. Sophocles, in like manner, after representing the blindness and the fate of Œdipus, the miserable fate and mutual fratricide of his sons, the long sorrows of the sightless old man and his faithful daughter, is careful to throw a ray of cheering light upon the death of his hero, and to depict in such colors his departure into the protection of pitying and expecting deities, as to leave upon our mind an impression rather of soothing and gentle melancholy than of tragical distress. There are many instances of the same kind both in the ancient theater and the modern; but few wherein the working of the passions is adorned with so much beauty of poetry as in these.

The third method of dramatic conclusion which, by its representation, makes a spiritual purification to be the result of external sorrows, is the one most adapted for a Christian poet, and in this, the first and greatest of all masters is Calderon. Among the great variety of his pieces, I need only to refer you to the *Devotion of the Cross*, and the *Steadfast Prince*, plays which have been very frequently translated, and the remarkable excellence of which has been, upon the whole, pretty generally recognized. The Christianity of this poet, however, does not consist so much in the external circumstances which he has selected, as in his peculiar feeling, and the method of treating his subject which is most common with him. Even when his materials furnish him with no opportunity of drawing the perfect development of a new life out of death and suffering, yet every thing is conceived in the spirit of this Christian love and purification; every thing seen in its light, and clothed in the splendor of its heavenly coloring. In every situation and circumstance, Calderon is, of all dramatic poets, the most Christian, and for that very reason, the most romantic.—*Schlegel.*

BIBLES FOR THE SLAVES.

It is our duty to give the Bible to three millions of our fellow-countrymen, who are held as slaves in one half the States of this Union, and this ought to be done through the Bible Society—because

1. By existing arrangements, the Bible is generally and systematically withholden from them.
2. The Bible is the religion of Protestants.
3. We can not consistently undertake to carry the Bible and religious freedom to Rome, until we make them universal at home.
4. The slaves need the Bible, as a necessary means of salvation.
5. It is our duty to teach them to search the Scriptures, as one of the commands of Christ.
6. No human power has a right to hinder the slaves from receiving and reading the Bible.
7. We have no right to think it is impracticable to give the slaves the Bible, until we have tried it.
8. No regularly concerted and earnest effort has ever been made to give the slaves the Bible.
9. It is contrary to analogy, both of history and Scripture, to suppose that the Bible can not be given to the slaves.
10. Giving them the Bible is the best means of preparing the way for their learning to read it, and being allowed to obey it.
11. We are debtors to give the Bible to the slaves, before we give it to other nations, or leave others to give it to the slaves.
12. We have reason to hope that God will be pleased, and will bless us, and that many beneficial consequences will follow, if we faithfully and unitedly undertake this work.

We therefore should give Bibles to the slaves, on the same principles that guide in giving Bibles to other needy or neglected portions of mankind.

Patience, with spiritual as well as with physical obstructions, is sometimes better than force. There are moments when the spirit is so weakened, either by outward irritations, or by want of vigor ministered to it from the body, or by sins and errors, that we can not pray for present peace and strength. We can only ask that God, in his own time, will bestow it upon us. We can only wait, sure from past experience, that our Father will not desert us; that so long as we seek his guidance, he will give it: that he will help us to make even our faults and mistakes "stepping-stones to future perfection." Then in this waiting mood, how sweetly come to us the voices from God's word! Commit thy way unto the Lord, and all thy thoughts shall be established. Cast thy burden upon him, and he shall sustain thee. Or this, than which none is more healing to the wounded heart: I, even I, am He that blotteth out thy transgressions for *mine own* sake, and will not remember thy sins.

The right Christian mind will find its own image wherever it exists; it will seek for what it loves, and draw it out of all dens and cases, and it will believe in its being, often when it can not see it, and always turn away its eyes from beholding vanity; and so it will lie lovingly over all the faults and rough places of the human heart, as the snow from heaven does over the hard, and black, and broken mountain rocks, following their forms truly, and yet catching light for them to make them fair, and that must be a steep and unkindly crag indeed which it can not cover.—*Ruskin.*

Esteem your brother to be good, and he is so. Confide in the half-virtuous man, and he becomes wholly so. Encourage your pupil by the assurance that he possesses certain faculties, and they will be developed in him; look on him as incapable of cultivation, and he continues so. Pronounce yourself in health, and you may become so. All nature is but an echo of the mind; and from her we learn the highest of all laws—that the real springs from the ideal; and that the ideal by degrees remodels the world.—*Dietetics of the Soul.*

"He that has never felt the presence of the Father here, will not find that presence simply by putting off the covering of the flesh."

Foreign Miscellany.

LORD CAMPBELL'S ABORTION.

The Unauthorized Negotiations Bill of Lord Campbell has been read a second time in the Upper House, and referred to the select committee on Common-law Procedure, with an understanding that it can not be allowed to pass. This measure is designed to prevent private individuals, subjects of this country, from holding intercourse on political or public questions with foreign potentates or governments, and to restrict all such communications to the duly-accredited representatives of the sovereign at foreign courts. In justification of the bill, by which a new misdemeanor is created, Lord Campbell urged the inconvenience and danger that might result from the intrigues of interested parties with foreign governments, without sanction from their own. As illustrations of the "unauthorized negotiations" which he proposed to render penal, he referred to the address of an English subject to the French National Convention, urging that body to make war on Great Britain; to the case of Mr. Smith O'Brien, who had solicited the sympathy of the late French Republic in behalf of a rebellion in Ireland; to the political visit of an ex-Lord Mayor to the Emperor Louis Napoleon; and to the mission of the three members of the Society of Friends, who recently went to St. Petersburg, to persuade the Emperor Nicholas to abandon his purposes of war. To the objects of the deputation in the last two cases he had nothing to object, but the principle of all these proceedings he considered as highly dangerous. Few, however, of the Peers, were disposed to sympathize with Lord Campbell, or to approve his bill, and strong objections to it were expressed by Lord Lyndhurst, the Bishop of Oxford, the Earls of Aberdeen and Shaftesbury, and other peers, as being a needless and injurious interference with the natural and constitutional rights and privileges of British subjects. In this view of the case we heartily concur. The effect of Lord Campbell's measure would be to paralyze all private exertions for the mitigation, in other countries, of public wrongs. It would, for example, have prevented any interference on the part of the Protestant Alliance in behalf of the persecuted Madiai, and would also prevent the members of any religious body from interposing for the relief of their suffering co-religionists in other lands.—*London Christian Times.*

It is not generally known that we have an ambassador at Congress very similar to the one which the British parliament and people have so promptly rejected, making it a misdemeanor for an American to communicate with a foreign government on public affairs. The law was passed in John Adams' day, along with the Alien and Sedition Acts, but was not repealed with them. It has never been enforced, but Mr. Walker has attempted to punish a citizen under it, for the offense of thwarting some scheme in Mexico, by means of a private communication to the government of that country. Although he signally failed, it is very likely the Act may yet prove a trap for some body who will be obnoxious to the dominant power of the government.

The *Nonconformist* thus comments on the matter:

"The latest case of 'unauthorized negotiation' is the journey of the three Friends to St. Petersburg—for Lord Campbell admits to have been 'harmless in intent,' and surely it was harmless in result. Nevertheless, his fussy lordship must do something, he would legislate against the contingent or even the possible; create an offense where there is none, and suggest treason where nothing but peace is intended. A Scotchman with a bee in his bonnet must be left to follow its buzzing, so Lords Lyndhurst and Beaumont, having tried in vain to catch and kill the bee, gave their benediction to brother a committee-room in which to work off the mania."

Religion in South-Australia.—South-Australia continues greatly to prosper, though little or no gold has been discovered within its boundaries. Free from the pernicious consequences of the land monopoly which prevails in New-South Wales and Victoria, the Province is rapidly acquiring a large agricultural community. The sale of crown lands for the year 1853 has produced nearly £300,000, a conclusive evidence of the rapid progress of the colony, and that on the satisfactory of all grounds, a freehold interest in the soil. There can be nothing ephemeral in these investments in land. The navigation of the river Murray promises to be of immense advantage to the colony, and the names of the publishers must be sent. A charter has been applied for on behalf of a Steam Navigation Company, which, if obtained, will be the means of opening a communication with the interior, the commercial advantages of which it is impossible to calculate. The population of the colony, it is moreover be stated, are less scattered than in other colonies, but are concentrated in villages, which are rapidly becoming towns, and will, there can be no doubt, ultimately swell to the magnitude of great cities. This is highly favorable to the operations of this Society, as congregations will be more easily gathered. There are already eleven or twelve congregational ministers in the colony, all of whom, with one exception, are supported without assistance from the Society. Mr. Stow continues his valuable labors in Adelaide, though his health has of late greatly suffered. The Committee are anxious to send a well-qualified minister to North-Adelaide, where Mr. Stow states a Congregational church may be soon gathered.

Newspaper Stamp Returns.—A Parliamentary return of the number of newspaper stamps at one penny, for the years 1851, 1852, and 1853, has been published, by order of the House of Commons. The return extends to twenty-two folio pages. In 1851, the number issued in the United Kingdom was 89,645,981; in 1852, the number was 92,678,43[illegible]; in 1853, the number was 94,961,413. Last year, in England, the number issued was 78,274,833; in Ireland, 718,480; in Scotland, 7,774,612; and in Jersey, 8,193,986. In 1852, the numbers were, England, 76,240,997; Wales, 795,302; Scotland, 7,220,702; Ireland, 8,412,419; while in 1851, the numbers were, England, 75,097,069; Wales, 683,793; Scotland, 7,061,381; and Ireland, 6,803,688.

Nude Sculpture.—That section of the public objected to the number of nude specimens in the sculpture department of the Crystal Palace, will be pleased to learn that the directors have determined upon paying to their scruples, by causing all the statues which might possibly alarm their fastidious delicacy to be draped. The disciples of high art may regret the concession to popular opinion; but as the experiment of that opinion has been exceedingly general and emphatic, it would hardly have been wise to hazard the success of an important undertaking by a partial resistance on a point which, after all, is of only secondary importance. The beauty and variety of the statues are generally admitted, not unmingled, however, with regret that the works of native artists are not more fully represented. Their value to artists can not be denied, but means may always be found of rendering them for artistic purposes to the condition which is now being altered in obedience to the principle of the written applications of "fathers of large families" Altogether, looking at the matter from the point of view, the concession is a much-vexed question, and in a manner which, in any way or the other, can not have a very important effect on the general attractiveness of the Exhibition.

Chimney-sweeps.—The public probably know that there was an end to the cruelties resulting from the old system of climbing, but it is not so. The Earl of Shaftesbury showed that, at the present time, more than 4000 children are employed in this disgusting and dangerous mode of obtaining a miserable subsistence. Most of those children are growing up in a state of utter barbarism. Out of 480 boys who have been examined in 170 places, it was found that in twenty-one knew the alphabet. No fewer than 1200 master-sweepers in Manchester have addressed a petition to which they have come, to the effect that the practice obtained of buying and selling the services of helpless infants, orphans and others. These children, masters, at the same time, testify to the completeness of the forms into which that worthy body has moulded by authors, with prices correctly ciency of the machines, and the consequent necessity of the employment of boys.

The Times congratulates the Londoners on the addition to the many sights in their city, the Commissioners of Woods and Forests having invested a sum in the purchase of Burlington House and its excellent contents.

Moustaches at the Bank of England.—A number of the clerks in this establishment having adopted the moustache movement, the Governor issued a circulatory order to the managers of the several departments, and directed them to communicate forthwith to all "fast young gents of the city," that such of them did not appear clean-shaved on the following morning should send in their resignations. This sanction had the desired effect.

Craven-Hill Chapel, Bayswater.—This new and handsome chapel, which has been erected by the London Congregational Chapel-building Society, in conjunction with the Rev. G. R. Birch, who is to be minister, was opened for public worship on Sunday morning, May 2, when Rev. Dr. Harris preached an eloquent sermon from 2 Chron. 6: 18.

The Sum of £250,000—a sum that would have given ten parish churches, a sum that would have endowed 250 schools, or stored 250 free libraries, has been squandered on the ventilation of Westminster Palace. This almost incredible fact rests on the authority of Mr. Peto, one of the contractors for the erection of the palace.

A Welsh Election.—A vacancy having occurred in the representation of Flintshire, consequent upon the death of Lord Mostyn, of Pengwern, and the succession of his son, the late member, to the peerage, the nomination and election took place at the County Hall, Flint, on Monday, the 8th instant. Hon. Pryce M. L. Mostyn, eldest son of the present Lord Mostyn, was only candidate. No other appearing, the High Sheriff declared him to be duly elected Knight of the Shire for the county of Flint.

Loss of Greenland Whalers.—The "Panama" reports the "Violet" and her crew, belonging to Peterhead, and the "Agostina," of Peterhead, with her crew, totally lost, in addition to several others whose fate is not at present ascertained.

Nelson's Flag-Ship, the "Victory," sunk alongside her moorings at Portsmouth, a few days ago. A number of men were in her at the time, but, being on deck, they were every one saved.

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PEARSON ON INFIDELITY. Cheap edition. ROBERT CARTER & BROTHERS respectfully announce that, in consequence of the large demand for this work, and to gratify the desire expressed by many to see it still more widely circulated, they have decided to issue a cheap edition, at such a price as to bring it within the reach of all. The first edition was issued in a few weeks. The fine edition will still be kept on hand for such as want a handsome library copy.

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is completed in all their relative departments, and presents specimens of new styles and originality of design, which, for beauty and excellence will, upon inspection, be found unsurpassed and splendid, and, together with other goods that uniformly constitute the general stock of the most extensive establishment, will be disposed of FOR CASH, at prices a shade lower than any house in the trade. WILLIAM McGRORTY,
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UNPARALLELED BARGAINS! Extraordinary attractions at the celebrated largest and cheapest Carpet Establishment in the United States, at HIRAM ANDERSON'S, No. 99 Bowery, New-York, Importer of English, French, and German Carpets.

Buyers will find the largest stock of low price and medium, to the most elaborate Aubusson, Mosaic, Medallion, and Velvet Carpets ever offered in the world, at tremendous low prices.

TEN SPACIOUS SALES-ROOMS,

above ground, no damp basements or vaults under the sidewalk to endanger the health of lady purchasers; each sales-room is devoted exclusively to one description of Carpets. The Wholesale and Retail business of this establishment has been enlarged, and an addition of two extensive sales-rooms, making a wonderful and gorgeous display.

Sales-Room No. 1.—FLOOR OIL-CLOTHS. An enormous stock of Johns Hare & Soule's celebrated floor oil-cloths; also, American floor oil-cloths of magnificent satin finish, fresco, marble, Italian, and scroll paintings, from 2s. 6d., 3s., 4s., 5s., 6s., to 9s. per yard, from 3 feet to 24 feet wide and 90 long.

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ROYAL VELVET, Tapestry, and Brussels, from the celebrated Factories of John Crossly & Sons, and Messrs. Henderson & Co., and other Carpetings, of all grades and variation; some of which are exclusively our own styles, and can not be found at any other establishment.

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HIRAM ANDERSON, 99 Bowery.

N.B.—Buyers, strangers, citizens, retail-dealers, and merchants from abroad will find it to their advantage to examine this enormous stock, at tremendous bargains.

One of the most experienced upholsterers is engaged to cut and lay carpets, oil-cloths, and hang window-shades, &c.
281-12tw

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THE MANHATTAN LIFE-INSURANCE COMPANY.

OFFICE, No. 146 BROADWAY.

Capital and accumulated fund over a quarter million of dollars.

This company is prepared to issue policies, on the most favorable terms, in all the different branches of life-insurance.

Persons desirous of endowing churches or schools, by the payment to the company of a comparatively insignificant annual sum, will be enabled to arrange with the company favorably.

Vestries and church-committees will be treated with, and liberal terms offered for effecting insurance on the life of the rector or incumbents of parishes.

Letters will be promptly answered, free of postage, to inquirers.

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BEEKMAN FIRE INSURANCE COMPANY—CAPITAL $200,000.—Office, Clinton Hall, cor. Beekman and Nassau streets, N. Y. This Company insures against loss or damage by Fire, on the most favorable terms, Buildings, Merchandise, Furniture, Vessels in Port, and their Cargoes. Orders by post, or in person, will be promptly attended to.

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BRITISH COMMERCIAL LIFE-INSURANCE CO. LONDON AND AMERICA. No. 65 Wall street. Capital, $3,000,000.—This company offers the following advantages to insurers. Low rates on insurances without profits. Loans granted on policies. Half of premiums may remain on loan. On the mutual principle, the profits are divided every six years. Bonuses paid in cash, if required. Last bonus declared was 34 per cent.

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HOME INSURANCE COMPANY. Cash Capital, $500,000. Office, No. 1 New street. This company insures building, merchandise, household furniture, ships in port and their cargoes, and other property, against loss or damage by fire, on favorable terms.

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A. W. LADD & CO.'S GRAND DIAGONAL PIANOS, with new grand action, with a good assortment of 6, 6¾, 6¾, and 7 octave, superior instruments.

LINCOLN & THOMPSON, sole agents, 441 Broadway.
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PIANOS! PIANOS! PIANOS!—The Undersigned have the pleasure of announcing to their friends and the public generally that they have leased and fitted up those spacious and elegant ware-rooms, No. 321 Broadway, nearly opposite the Broadway Theater, and will keep constantly on hand a large and superior selection of piano-fortes of their own manufacture, as well as a good assortment of all the best makers in Boston and New-York. Also, SECOND-HAND and BOUDOIR PIANOS, from $50, $40, $50, $75, $100, to $150 each, always on hand, for sale or to let. A leading feature of our business in the manufacture also of HALL'S PATENT CELESTIAL PIANO, regarded by our best pianists and musical artists as the great improvement of the age in piano-fortes.

N.B. Cash paid for second-hand pianos.

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PIANO-FORTES AND MELODEONS.—We take pleasure in announcing to our friends and the public generally, that we have leased the well-known ware-rooms heretofore occupied by Mr. Bradbury, and have taken the *sole* agency for this place of the justly celebrated and popular

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Also, MELODEONS, for church and parlor use, wholesale and retail, unsurpassed in sweetness, purity, and depth of tone, tuned in any temperament to suit purchasers.

A liberal discount made to clergymen and churches.

Our aim is to please. All instruments fully warranted.

G. F. BRISTOW, MORSE & CO., 425 Broadway, N. Y.
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JUST PUBLISHED.

CONGREGATIONAL CHURCH MUSIC—A Book for the People.—A Collection of Tunes and Hymns.

CONGREGATIONAL CHURCH MUSIC; with 150 Psalms and Hymns, from the Collection of the General Association of Connecticut.

It has been carefully compiled by Mr. LEONARD W. BACON, of New-Haven, and consists of 40 of the best known tunes, and of 150 of the most useful and favorite hymns in the language. It is intended to promote singing by *the entire congregation* in those churches in which the Connecticut Psalm-book is used; and yet a slight inspection will show that it is not intended to supersede the services of the choir, but rather to promote its dignity and usefulness.

Even where it is not adopted extensively in the congregation, it will be found exceedingly convenient as a

MANUAL FOR CHOIRS,

containing those tunes, and those only, which are almost universally known. As a

COMPANION AT THE PRAYER-MEETING,

and evening lecture, this little volume will be found almost indispensable.

It is highly recommended by Rev. Drs. Day, Fitch, Hawes, and Bacon, of the Psalm-book Committee of the General Association of Connecticut.

Orders may be addressed to DURRIE & PECK, New Haven, and MASON BROTHERS, New-York, publishers. 261-tf

IMPROVED MELODEONS—CARHART'S PATENT.—Manufactured by C. PELOUBET, Bloomfield, N. J.

Recent improvements in the construction of these melodeons render them decidedly superior to every other reed instrument. Among these improvements, the following are especially worthy of notice:

1. Carhart's Patent Exhaustion-Bellows, made of India-rubber very light and durable.

2. Improved Pedals, by which the weakest person may blow the bellows with ease.

3. The Double Swell, which enables the performer gradually to increase or diminish the volume of tone, so as to secure in a high degree that variety of expression which adds so much to the charm of music, and to its effect.

4. The elasticity of the keys—speaking promptly to the touch.

5. The neat and elegant style of the cases, rendering them not only exceedingly appropriate, but highly ornamental articles of furniture for the parlor. Those having scroll-legs are easily portable.

6. They are not liable to get out of order; should, however, any accident occur to any part, they are so constructed that it can easily be reached and remedied.

7. They can not be over-blown, and they are not likely to get out of tune.

The melodeon is a wind-instrument that combines sweetness with richness and fullness of tone in a remarkable degree. Rivaling the flute in its delicacy and softness, it is yet capable of producing a grand and majestic effects that give to the organ its well-merited preeminence as an accompaniment to the voice.

Depot at the ware-rooms for the sale of Chickering's Piano-fortes.

H. WARREN, 295 Broadway, New-York.
287-tf

"THE GREAT PIANO AND MUSIC ESTABLISHMENT."—HORACE WATERS.—333 Broadway.

PIANOS.—T. GILBERT & Co.'s celebrated Pianos, with iron frames and circular scales, are acknowledged to be the best in the world. The beautifully modulated tone and the solidity of these Pianos, which render them adapted to all climates, have stamped them as the best Pianos in the world.

THE ÆOLIAN PATENT.—T. GILBERT & Co. are the owners of this much-admired Æolian, which gives to the Piano the beautiful tones of the Organ. It is needless to add that being the owners of the Patent, they can supply the public with Æolian Pianos, at prices less than any other house.

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GOODMAN & BALDWIN'S New Invention—PATENT ORGAN-MELODEONS, WITH TWO RANGES OF KEYS, complex swell draw, &c., the only thing of the kind in the country. A new and powerful instrument, pronounced by organists to be superior for church or organ practice to the medium-sized organ, tuned in the equal temperament. Also, S. D. & H. W. SMITH'S well-known Melodeons, and Cabinet Organs of all styles and prices. The usual discount made to the trade, and 12½ per cent. to clergymen and churches.

GUITARS.—MARTIN'S celebrated Guitars, and all kinds of musical instruments. 247-52t

BERRY & GORDON, No. 297 Broadway, New-York, Publishers of Music and Music-books, and Dealers, wholesale and retail, in Music Merchandize, Piano-fortes, new and second-hand; Boudoir Pianos, for small rooms; Melodeons in great variety, and the best organ. Exclusive agents for the superior piano-fortes, with and without the Æolian, made by Hallet, Davis, & Co.; these pianos, having the grand suspension-bridge and improved curved scale, produce a finer tone than any others.

A great variety of Second-hand Pianos, prices from $30 to $200. All instruments warranted, and offered very low. We have just published: "Little Katy's Dying Bed," very popular, 25 cents; "Dead Gently with the Motherless," 25 cents; "O, Call me Home again," having a great sale, 25 cents; "Go! while you are Young Schottisch," 25 cents; "Young America Polka," 25 cents, dedicated to Captain Ingraham, the

Editors' Book Table.

THE LIFE OF ARCHIBALD ALEXANDER, D.D., First Professor in the Theological Seminary at Princeton, N. J. By JAMES W. ALEXANDER, D.D. New-York: Charles Scribner. 1854.

To write the biography of one whose name is in all the churches, who long held a prominent position as an instructor in theology, and in that capacity attracted to himself the affection and the reverence of hundreds now in the ministry of the Gospel; whose rare unction and power in the pulpit are fresh in the memory of thousands; whose tracts, and larger treatises on the Evidences of Christianity, the Canon of the Scriptures, and on divers points of evangelical faith and experience, are the text-books of schools and the helps of missionaries wherever Christianity is taught; and yet one whose meekness and simplicity rendered him unconscious of fame and unsusceptible to pride, and whose genial piety diffused its charm and sweetness over the family, the seminary, the village, the synod, and the Assembly of Bishops and Elders; to reproduce the life of such a man, was a task of uncommon difficulty and delicacy, requiring in the biographer much the same graces that were eminent in his subject. Especially difficult and delicate was this task for a son penetrated with reverence for such a father, and holding in honorable pride so worthy a name.

But the inheritance of candor, of meekness, of courtesy, and of unaffected simplicity, which that honored name bestows, has not been lost in the more scholarly culture of the son, nor in the flattering excitements of his metropolitan pastorate. The biography is the reverent, affectionate, beautiful tribute of a son to a father, and yet the unostentatious and truthful sketch of a narrator whose one object is to trace the original without omission or excess. So graceful is this memoir, so free from affectation of style, or exaggeration of its subject, so charming in its simplicity, and so truthful in its portraiture, that, open where you will, your eye is at once arrested, and you read on without excitement, but with a conscious delight.

The life of Dr. Alexander, while it presents little of stirring incident, gives, nevertheless, such a variety of personal experiences, and is so intimately related to ecclesiastical affairs, during a period of eighty years, that it possesses far more than the ordinary interest of a religious biography. Of course, like every American of British parentage, Dr. Alexander was descended from one of "three brothers," who emigrated, however, not to the vague region of the province of Virginia, but to the proper valley of Virginia, embraced within the present State. The state of society in that valley was widely different, as it is at this day, from that of the Massachusetts colony. The lordly mansions of a decaying aristocracy were interspersed among the log cabins of the settlers upon the borders of the wilderness. Athletic sports were in a great measure substituted for the intellectual discipline of youth. Religion partook of the extravagances of an ignorant population in a new country, and the new-measure excitements of Old-School revivals, in which the young Alexander was born into the kingdom, no doubt prepared the way for the reaction of his mind, in later years, toward an extreme conservatism against the less rampant measures of New-School revivalists. Yet, under the tutelage of the able and excellent Graham, whom he ever afterward revered for his wise influence "in regard to the direction of his studies and the moulding of his character," the future Princeton professor formed a habit of close thinking on questions of theology, and imbibed a spirit of liberality toward others, which, in the main, continued with him through life.

The rough and tumble of Virginia life in those days; the difficulty of intercourse between different parts of the country; the imperfections of theological training; the founding of Princeton Seminary; the first visit of Dr. Alexander to New-England, and his interviews with Strong, Hopkins, Emmons, and other distinguished theologians of that day; his sketch of the Commencement at which Daniel Webster graduated, and his personal reminiscences of eminent men in Church and State, all give to the volume a lively interest. Quite droll is his introduction to the veteran geographer, Dr. Morse, as President of *Camden* Sidney College, who finds no such place in his own authoritative text-book, and who, on being corrected as to the name, finds *Hampden* Sidney there recorded as extinct.

In personal religious experience, and as a record of unostentatious piety, the work will be found one of no ordinary profit to the Christian. The disruption of the Presbyterian Church is treated with judgment and skill, avoiding as much as possible what might tend to exacerbate feeling in a one-sided narrative of facts.

Several passages of the work would furnish texts for articles, and some of these we may improve hereafter. We can not now refrain from one example. Dr. Alexander says of his preceptor, Mr. Graham, that "in his theological creed, he was strictly orthodox, according to the standard of his own Church, whom he greatly venerated; but in his method of explaining some of the knotty points in theology, he departed considerably from the common track, judging that many things, which have been involved in perplexity and obscurity by the manner in which they have been treated, are capable of easy and satisfactory explanation, by the use of sound principles of philosophy." As an illustration of Mr. Graham's method, Dr. A. gives the following: "He maintained that as conversion is the change of a rational agent, it must be a matter of conviction and choice; and that it was absurd to suppose any physical operation in the soul itself to be necessary or even conceivable." Mr. Graham gave his young pupil this sound advice: "If you mean ever to be a theologian, you must come at it not by reading but by thinking;" and he ridiculed the way of our taking our opinions upon the authority of men.

We particularly recommend these passages to the successor of Dr. Alexander, at Princeton. We gravely doubt whether Prof. Park has ventured so far. The work is elegantly printed, and is embellished with a fine portrait.

STILL Cumming, Cumming, Cumming! Jewett & Co. send us two more volumes of their series. THE TEXT AND THE ALTAR, and SCRIPTURE READINGS on Genesis. The first is fanciful and affected even beyond the author's usual weakness in that direction, yet contains enough of beautiful imagery and of earnest Christian feeling to redeem it from neglect. The second is in what we have before described as Dr. Cumming's happiest vein—the free, bold, dashing, earnest, pointed exposition of the Scriptures, throwing out the salient points of a character or a narrative, and investing the whole with a present reality. Without any depth of thought, or solidity and extent of learning, these surface-readings nevertheless present some vivid phases of Scripture truth, and suggest many excellent practical reflections. Quite a good book for the family.

THE STUDENT, one of the very best magazines for youth and for family reading—containing a large amount of useful knowledge and of wholesome counsel, and illustrated with numerous choice engravings,—enters upon its new year improved in form and enlarged in size, and gives promise of yet richer treasures in the future. It is now published at 342 Broadway, over Appleton's book-store.

MR. RANDOLPH, No. 683 Broadway, has received the third and fourth numbers of EXCELSIOR, the unique and interesting magazine lately started under the auspices of Rev. Dr. Hamilton, of London. The magazine well sustains its character. Its articles, though brief, are able, and are prepared with a due regard to variety both in topics and in style. The illustrations in Science and Natural History are well executed, the typography is good, and the whole, when completed, will make a volume of permanent value for the library.

THE WHISSICAL WOMAN. By Emilie F. Carlen. From the Original Swedish. By Elbert Perce. New-York: Charles Scribner.

AN innocent unexciting story, in which every body gets betrothed to the wrong person, and then, after many hair-breadth escapes, gets married to the right person after all; in which a duel don't come off, and death occurs only by that untragical disease, consumption; in which the most exciting events are disposed of in the most *nonchalant* way; and every body talks the most stately Johnsonese—a story, in short, quite tamely told or else very indifferently translated. Yet, after all, one takes a quiet interest in the characters, and remembers them pleasantly after they are laid by upon the shelf. The moral of the story, if it has any, is against the Swedish practice of betrothing young men and maidens without first consulting their affections.

FROM A BOSTON CORRESPONDENT.

BOSTON, June 5, 1854.

THE past week has been one of very extraordinary interest in this city. The anniversary meetings brought together thousands of clergymen and laymen, prepared by the Nebraska bill for unwonted sympathies with degraded and groaning humanity, for prayers and speeches of deeper pathos and greater practical power than ever before, and for bold demonstrations and onward movements of an unprecedented kind. And if the preparation for all this had not been complete, it was made so by the fugitive-slave case, our court-house being all the week used as a fortress of the slave power, Court-Square being occupied by an armed soldiery, drilling, marching, wheeling, insulting, and menacing the people with bristling bayonets, and with a swaggering, swearing, drunken mien that would have been a poor compliment to Botany Bay. It was altogether and insufferably mortifying and shameful, and a temptation and incentive to riot and violence, which ought to make the authorities indictable as accessory to the murder that was committed, and to all that might have been committed in a successful attempt to rid the temple of justice of such a profane crew.

But it all happened at the right time. God ordered and made events concur, for the production of a great good. The fugitive-slave trial and the anniversary meetings moved on side by side all the week, the former pouring light, and fire, and energy, and courage into the latter, and making them meetings for liberty, for justice, for heathendom at home, and so all the more for the free course and triumph of truth everywhere.

The platform in Boston was never so used before. The old-fashioned shyness, which looked this way and that with a pale dread before uttering the word slavery, lest some D.D., or Hon., or merchant-prince should return an annihilating frown, had all disappeared, and men walked right up to this subject with ease and grace and grit, as if it were a thing to be looked at, handled, branded, and knocked aside and out of the way of the chariot of Zion's King, as he rides on conquering and to conquer. And I must add, that every shot and stab, every kick and cuff given to slavery as a system of cruelty and blood, a compromise-breaking and anti-faith-keeping power, a usurping and most dangerous element in our republic, was received with loud and emphatic demonstrations of approval by the audiences. This singular, out-standing, and most noticeable feature in our anniversary meetings gave to them a new character, and infused into them a freshness and life, which made them attractive and *good*, and which made the vast assemblies feel that they had come into closer contact than ever with the great and warm heart of humanity and love and religion.

Of the meetings in detail I will not speak, for you will get enough of this from other sources, if indeed you have not had enough of it already. But of one thing I will speak, because it was new and novel, and drew the especial attention of ministers and others, as no other single occasion did during the week. I refer to the

COLLATION,

in Faneuil Hall, on Wednesday P. M., prepared by the Congregational Library Association. It drew together a great body of Congregational clergymen, beside many laymen, with the wives and daughters of both. Rev. Dr. Dwight, of Portland, presided, and a blessing having been invoked by Rev. Dr. Patton, half an hour was spent most industriously at the tables, which had been spread with great taste by our famous Boston caterer, J. B. Smith, a colored man, whom, at such a time, it was a peculiar pleasure to honor. The sentiments had been prepared by the Committee of Arrangements, and were read in order, and the speakers called out by the President. The first sentiment was:

"The Pilgrim Fathers: The glory of their children."

To this an original hymn was sung, under the direction of Lowell Mason, Esq. The next sentiment was:

"The Writings of the Puritans: Like the Sybilline books, they increase in value as they diminish in number."

Professor Stowe responded in a very earnest and admirable manner, relating the story of the nine books brought to King Tarquin, and the final purchase by him of three of them, and explaining the three leaves which the Pilgrim fathers have left for our admonition. In closing, he gave the Fugitive-Slave law a tremendous rap, declaring that the beard should never fall from his chin till that law was repealed. Great applause followed the winding up of this speech. The President next read:

"The Congregational Polity: The model of our civil government."

Hon. C. T. Russell, an eminent young lawyer of this city, answered to this in a strain of wit and humor quite overpowering even to clerical dignity. Next sentiment:

"The Clergy of New-England: The preachers of a free salvation, and the supporters of free institutions."

This called out Mr. Kirk, who spoke his eight minutes (all that was allowed to any one) with great force, especially on the last point—free institutions.

Lest I should be tedious, I will simply subjoin the remainder of the sentiments, with the names of those who responded to them.

"The Municipal Authorities of Boston, by whose favor our infant Association has the honor of being rocked in the cradle of liberty."

His Honor, Mayor Smith.

"The Congregational Library Association: A fit monument to mark the middle of the nineteenth century."

Dr. Edward Beecher.

"The American Congregational Union: A welcome coadjutor of the Congregational Library Association."

Rev. Dr. Storrs, Brooklyn, who gave at the close of his speech:

"The Congregational Library Association and the American Congregational Union: May they ever abide together, related to the Congregational churches of our land as a binary sun of a vast, harmonious, and illustrious system."

"The New Settlements of the West: Congregationalism is doing for them in the nineteenth century what it did for the new settlements in the East in the seventeenth."

Rev. Prof. Post, of St. Louis.

"The Fire-proof Building for the use of the Congregational Library Association: One of the latest and best of Boston notions."

Alpheus Hardy, Esq., of this city, who added the following:

"The Secretary of this Association: As his ancestor, Thomas Clarke, piloted the 'Mayflower' and the Puritans into the safe and commodious harbor of Plymouth, so may he pilot the floating gems and drifting relics of the Puritans and their descendants into a fire-proof and commodious harbor."

To this last sentiment, the Secretary, Rev. J. S. Clarke, D.D., responded.

"The Psalm-singing Puritans: The church choir was the whole congregation, both young men and maidens, old men and children."

Lowell Mason.

At this point Rev. Heman Humphrey, D.D., rose in the middle of the congregation, and offered the following volunteer:

"The warrior who thought he had annihilated the 3050 by a single discharge of his blunderbuss: Would that he were here to-day to see how many of them are yet extant."

Great laughter and applause.

"His Excellency the Governor: His approval of our Association is a legislative fact."

Answered by a letter from Gov. Washburn.

"The Congregational Laymen of Boston: Always ready to concede every right to clergymen except the right of footing their bills."

Julius A. Palmer, Esq., of this city, who advocated a more liberal support of ministers.

"Our Missionary and other kindred Institutions: The glory of our denomination, and the natural fruit of Puritan principles."

Rev. Dr. Anderson.

"The Puritan Wife: Entitled to the better half of the Puritan fame."

Rev. A. L. Stone.

The regular services being concluded, Rev. H. M. Dexter volunteered a sentiment complimentary of Mr. Smith, the caterer, sympathizing with the class whom he represents, which was warmly received.

After prayer by Dr. Lyman Beecher, the assembly broke up with the conviction and general expression that it had been not only a most grateful and pleasing, but highly useful and important social gathering.

THE CLERICAL PROTESTANT MEETING.

A highly interesting meeting was held on Thursday morning in Maionian Hall, Tremont Temple, composed largely of clergymen who signed the Nebraska protest. Deliberation was had, speeches were made which it would have done the heart of any freedom-loving man good to hear, and a committee of twelve was appointed to make arrangements for a national convention of clergymen. That committee are in session to-day, but the result has not transpired.

LONDON ANNIVERSARIES.

BY OUR ENGLISH CORRESPONDENT.

YOUNG MEN'S CHRISTIAN ASSOCIATION.

This was, in some respects, the most interesting of the May meetings. The members and friends met at a six-o'clock breakfast, and in numbers so large as not to be accommodated. The addresses were characterized by much earnestness, and expressive of most anxious solicitude for the spiritual welfare of young men. As an example of the counsels given, take a brief extract from the speech of Rev. Hugh Stowell:

"Let me ask you to aim high. Though I concur with your respected chairman, in saying aim high in this world, yet I will always say, aim higher than this world. It is but a poor and paltry thing for immortal beings such as we are, capacitated to know and love and glorify the great God, whom angels and archangels find their only perfection and ambition in glorifying—it is a poor and paltry thing for us to degrade ourselves into mere machines for scraping together shining dust, or mere engines to exalt a little petty worm into a dignity that has no truth and no reality in it. Be ambitious, but of glory, and honor, and immortality, and eternal life; and be covetous, but of the unsearchable riches of Christ, and the treasures of holiness and grace, which no faith can invade, and no rust can consume and destroy. (Applause.) Let me give you another word of counsel and caution. Beware, I pray you, of idolizing intellect and making too much of your human learning, or science, or philosophy. I am sure that when you hear some of your gifted lecturers, such as you have heard this year, and they charm you with their tones of eloquence, and flights of fancy, and their acuteness of reasoning, you are sometimes tempted to set an undue value upon these qualities; but, after all, they are but the mere tinsel or drapery of a dead soul, if there be not something higher, and holier, and better. Never forget the true distinction in a responsible being; it is a moral distinction, and not a mental. The most pious peasant that can not spell a letter, and yet hears, believes, loves, and lives the word of God, is a far loftier soul than a Sir Isaac Newton, if he were a stranger to the love of God and of man in its purity and in its power."

Mr. J. B. Gough, the Anglo-American, was present by special invitation. He is much worn with excessive labor; and was scarcely able to make the effort to rise at so early an hour in order to be present. His speech was singularly impressive, being chiefly composed of striking examples of the effects of sin upon young men, cited from the records of his own experience. Concluding these personal sketches, which were remarkably vivid, Mr. Gough said:

"You may say these things ought not to be brought before a public assembly. I can not teach you as these gentlemen have taught you. I wish I could. Oh! I would to heaven sometimes that I could stand up before the people and move them to love God, and to love Christ, and to fight against sin. If there is any human being that has need to mourn in bitterness of spirit over the past it is myself. I pray God that you may never have a gap in your short lives' history to look back upon that you fain would cover up. Oh! I have sometimes gone before God upon my knees in prayer, and when I would lift up my heart to Him I have heard the whispered words of blasphemy as if they came hot from the lips of the foul fiend—blasphemy that I laughed at years ago—blasphemy I would now fain forget for ever; and I have risen in agony of spirit to fight the specters that seemed to glare upon me in the chamber of prayer. Young men, the influence of evil impressions can never be got rid of. Let one impure thought gain lodgment in your heart, and, if you dare to favor it, you may as well attempt to take the stain out of the snow as to remove its effects for ever upon your minds. When I look at you, young men, oh! I would to heaven that there was more power and influence exerted by you over the young men of this city. Remember that all the assistance that can be rendered is as nothing compared with a word of Christian sympathy—one putting the arm around another, and saying, 'Brother, for Christ's sake, and His love, I stoop to lift you up; I will stand beside you; lean on me; as I love Christ so am I bound to love you.' You are all now going to your avocation—each of you the center of a circle. Remember what an influence you may exert for good. I thank this association for the invitation they sent me. When I received it, I was at a distance, and I said to my wife, 'I will go to the breakfast if I am able to get up and stagger to the place.' I not only consider it an honor, but one of the enjoyments of my life. Connected, as I believe my labors are, with the advancement of the cause of Christ, I feel I want Christian sympathy. In advocating total abstinence as a principle, I know that I want wisdom, and discrimination, and patience, and meekness, and I know that I need the prayers of God's people. It is a good thing to feel that I am nerved, to feel that friends are praying for you. I believe in the power of prayer. I believe that my blessed mother now in heaven, who left a dark gloomy garret to bask in the sunshine of her Savior's smiles, sees her poor, wandering, dissipated, drunken boy brought back to happiness and respectability, and expectation of heaven, as the result of her teaching and the answer to her prayers; for she prayed for her child night and day. (Applause.) I come before you this morning weakened by long-continued labor, and scarcely able to speak at this early hour. I come before you because I feel I need your sympathy, and partly to ask you, young men, when praying for mercies for yourselves, to remember him who came among you a stranger, and who is desirous, in advocating the total abstinence enterprise, to make it entirely and perfectly subservient to His will who governs the universe. (Loud applause.)"

THE RAGGED-SCHOOL UNION.

This meeting excited much interest. Exeter Hall was crowded, the Earl of Shaftesbury presiding. Congratulating the meeting on the success of the labors of the Society—what London would have become without the operations of the Society it was difficult to conceive—the noble earl rejoiced that the Union was a great lay society, in which the laity came forward to claim and exercise their inalienable right, not only to hear, but to teach the word of God. The report is of a cheering character, showing increase of usefulness and a growing income. There are now 129 schools in the Union, and 280 paid teachers; over 18,000 children attending on Lord's day; on the week-days, 9800; in the evening, 6440. The industrial classes are continued. The shoe-black brigade prospers.

"The earnings of thirty-seven boys amounted to £899, being an increase of £129 over the sum received last year. Of their earnings, £205 had been placed to their credit in the savings-bank. The number of boots and shoes cleaned was 215,966 pairs; the average earnings of the lads, 9s. 4d. a week. £600 had been granted by the Union to a newly-established fund for refuges, of which there were in connection with the Society 15, containing 315 inmates; 300 applicants had been refused for want of adequate funds. Prizes of 10s. each had been given to 144 children from various schools who had retained for twelve months the situations provided for them. Many of the emigrants sent out by the Union were occupying important and trustworthy positions. One lad had been appointed driver of the mail-cart at Melbourne, at a salary of £150 a year. He had saved £250, and had sent home £100 to enable his parents and friends to join him."

One legacy of several received during the year realized £4259. The income is nearly £10,000. It is an important principle of the Union that the objects of its care are not lost sight of, but their future welfare cared for as much as possible.

FESTIVAL OF THE SONS OF THE CLERGY.

This was a May-meeting of an extraordinary character, being a bi-centenary, and celebrated with much pomp and circumstance, Prince Albert being the "steward," and St. Paul's being one of the places of meeting, the other being the noble festive-hall of the Merchant-Tailors, one of the ancient and wealthy guilds of the city. Its first festival was held in St. Paul's Cathedral in the year 1655, at which time the association was formed, which afterwards became the Corporation of the Sons of the Clergy—a name bestowed upon it from the circumstance that its first promoters were all sons of clergymen, not (as has been often supposed) that the sons of clergymen are the special objects of its benefits. Its purpose is the relief of the clergy of the Established Church, and their widows and families who stand in need of it in all the dioceses of England and Wales.

There was a full choral service in St. Paul's, and a sermon by the Archbishop of Canterbury. His text, "He that receiveth a prophet in the name of a prophet shall receive a prophet's reward."

"The immense edifice," says a reporter, "was filled by an assemblage of between six and seven thousand persons, producing a singularly grand and imposing effect. Before the service commenced, a procession was formed, consisting of the civic authorities, the dignitaries of the Church, including the two archbishops, the bishops, the officers of the cathedral, the mayors of cities and towns, his Royal Highness Prince Albert, the steward of the charity, with his suite, and the members of the choirs assembled for the celebration of the service. These consisted of about 250 voices, selected from the choirs of the Chapel Royal, the two Metropolitan Cathedrals, St. George's Chapel at Windsor, and the cathedrals of Bristol, Canterbury, Chester, Ely, Hereford, Lincoln, Norwich, Rochester, and Winchester, and of the Oxford, Cambridge, and Temple choirs. The choral service of the church, thus performed, had an effect of grandeur and sublimity of which no conception can be formed by those who did not hear it; because such a combination of strength only takes place at intervals of many years."

After church, the dinner, the Lord Mayor presiding, with the Prince on his side, and quite a gathering of "lords spiritual" and temporal, and other dignitaries. The Prince spoke briefly and well, and with a courage and freedom quite unexampled at "church" gatherings, and which will be distasteful in some ecclesiastical quarters. Let the Prince be heard of the American laity on behalf of American ministers; with a difference, the speech is equally applicable, and as much needed on one side of the water as the other.

"My Lord Mayor: Allow me to return you, on my own behalf and on that of the royal family, my best thanks for the manner in which you have proposed our healths, and to you, gentlemen, for the cordial response which you have made to the toast. I am, indeed, highly gratified to have been a witness to the two-hundredth anniversary of this festival, testifying, as it does, that the people of this country do not relax in efforts which they have once undertaken, and do not forsake the spirit which animated their forefathers. (Cheers.) When our ancestors purified the Christian faith, and shook off the yoke of a domineering priesthood, (loud cheers,) they felt that the key-stone of that wonderful fabric which had grown up in the dark times of the middle ages, was the celibacy of the clergy, and shrewdly foresaw that their reformed faith and newly-won religious liberty would, on the contrary, only be secure in the hands of a clergy united with the people by every sympathy—national, personal, and domestic. (Cheers.) Gentlemen, this nation has enjoyed for 200 years the blessings of a church-establishment which rests upon this basis, and can not be too grateful for the advantages afforded by the fact that the Christian ministers not only preach the doctrines of Christianity, but live among their congregations, an example for the discharge of every Christian duty, as husbands, fathers, and masters of families, (cheers,) themselves capable of fathoming the whole depth of human feelings, desires, and difficulties. (Cheers.)] Whilst we must faithfully acknowledge that they have as a body worthily fulfilled this high and difficult task, we must bear in mind that we deny them an equal participation in one of the actuating motives of life—the one which among the children of this generation exercises, perhaps of necessity, the strongest influence—I mean the desire for the acquisition and accumulation of the goods of this world. (Hear, hear.) Gentlemen, the appellation of a money-making parson is not only a reproach, but a condemnation for a clergyman, depriving him at once of all influence over his congregation. Yet this man, who has to shun opportunities of acquiring wealth open to most of us, and who has himself only an often scanty life-income allotted to him for his services, has a wife and children like ourselves, and we wish him to have the same solicitude for their welfare which we feel for our own. (Cheers.) Are we not bound, then, to do what we can to relieve his mind from anxiety, and to preserve his children from destitution, when it shall please the Almighty to remove him from the scene of his labors? (Cheers.) You have given an answer in the affirmative by your presence here to-day; and, although this institution can do materially but little, morally, it gives a public recognition of the claims which the sons of the clergy have upon the sympathy and liberality of the community at large, and as such is of the greatest value. (Cheers.) May it continue for further hundreds of years as a bond of union between clergy and laity, and on each recurring centenary may it find the nation ever advancing in prosperity, civilization, and piety. (Loud cheers.)"

The Archbishop of Canterbury and the Bishop of London were among the speakers. It is a fact that, notwithstanding the enormous aggregate revenues of the Established Church, there are nearly 3000 ministers whose incomes are under £100 a year. But this is owing to an abuse, irrespective of the unequal distribution, for Queen Anne gave the "first-fruits and tenths" of all livings which were formerly paid to the Pope, and appropriated to himself by Henry VIII. Queen Anne gave these for the augmentation of small livings; but the payments continue to be made according to "The King's Book" 300 years since, and not according to the annual value now. The "first-fruits" are the first year's income.

The total amount of subscriptions at this festival was over sixty thousand dollars."

Foreign Intelligence.

ARRIVAL OF THE "ASIA."

THE Cunard steamer arrived here on Thursday, with news to May 20. The Collins steamer "Arctic" sailed from Liverpool the 17th, but struck a rock off Tuscar light, which caused a leak, and the captain deemed it best to put back. Her mails were brought by the "Asia."

No decisive blow had yet been struck at any point of the seat of war; but various successful conflicts of the Turks with their enemies had taken place on the Danube.

LIVERPOOL, Saturday, May 20—2 P.M.

The Cunard steamship "Arabia," from Boston on the 10th inst., was off the Bell Buoy at noon to-day, and reached her dock at 1.40 this P.M.

The cotton-market is dull to-day, and the sales will not reach more than 5000 bales, including 1000 on speculation and for export. No change in prices.

In flour and wheat there is less doing to-day, the trade being supplied, but the full rates of yesterday are maintained. Fine descriptions of American wheat are not to be had, and would command more than the advance quoted yesterday.

ATTACK ON SEBASTOPOL.—Dispatches received in London, via Paris, on the 19th, and confirmed directly by the correspondent of the *Times*, from Vienna, on the 20th, announce that the news reached Constantinople on the 10th, of the bombardment of Sebastopol by the French and English fleet. A government message had brought the intelligence that it had been cannonaded for four days, with guns of long range, with a view to destroy the advance work of the port, previous to a general attack. The Russians had retired from the exposed forts.

THE BLACK SEA.—Twenty-two Russian merchant ships have been captured since the bombardment of Odessa.

On the night of the 4th a fire broke out at Constantinople, and consumed 300 or 400 houses. Prince Napoleon, with his officers and the crew of the "Roland," worked in person to extinguish it. At 7 o'clock A.M. the fire was subdued.

A report was received in London from Odessa, on the 18th, by telegraph, via Lemberg, of the "Tiger" screw steamer, of 400 horse power, belonging to the allied fleets, having run aground in a bay in the neighborhood of that city, and been captured by the Russians. Her crew of 200, it is added, had been landed as prisoners.

THE BALTIC.—There is little news from the Baltic. The French fleet are making their way up the Baltic to join Sir Charles Napier, who is quietly watching Cronstadt and Helsingfors, having to the great consternation of the Russians, been seen within thirty miles of the former town. Several prizes and Russian gun-boats have been taken.

AUSTRIA.—The news from Austria is of the greatest importance and interest. "Accounts from all parts of Germany," says the London *Times* of the 18th, "confirm the impression that the true cause of the apparent inaction of the Russian armies is the increasing apprehension that they will soon have to encounter other adversaries than the Turks, and to turn the seat of war from the banks of the Danube to those of the Sereth or the Dniester. The Austrian government had at first assembled its chief forces, under the command of the Archduke Albert, on the frontier of Servia."

A Paris correspondent of the *Times* says: "An eminent Austrian diplomatist has, within the last few days stated, in a confidential conversation with a friend, that the young Emperor was heart and soul with France and England, and, in spite of the intrigues of the partisans of Russia at the Court of Vienna, he will act as becomes an independent sovereign of a great empire."

Two emissaries of Kossuth's were hanged on the 29th ultimo, at a place called St. George, in Transylvania. Their names were Joseph Varady and Franz Bartalis. Two of their companions were reprieved, but will have to endure an imprisonment for eighteen years in irons, and with hard labor.

ITALY.—The celebrated Cardinal Lambruschini died at Rome on the 11th May.

Interesting debates had taken place in the Sardinian Parliament on the subject of the relations with the Court of Rome, and on other matters connected with the liberties of the people.

Garibaldi's ship, the "Commonwealth," arrived at Genoa, 8th inst., from Newcastle. Among the passengers were Niccolo Tommaseo, formerly Mainn's colleague during the Venetian revolution. Tommaseo is now blind, and is led by his intimate friend Mazonni, Minister of Finance under the Provisional Government of Rome in 1849. It is believed that both will settle at Genoa.

SPAIN.—Six thousand men are immediately to embark in three divisions of 2000 each for Porto Rico, these to be drafted for service where wanted. This will raise the garrison of Cuba to 30,000 of the best troops in Spain. Paixhan guns, and such like hollow ware, are to be sent out in due supply; and the Spaniards think they will whip all America—*easy!*

SIR ROBERT PEEL, BART, M.P., who was prevented from presiding at the anniversary dinner of the Printers' Pension Society, in consequence of the recent melancholy disaster to the "Herculaneum" steam-ship, has, since his return to London, contributed the munificent donation of £30 to the funds of the Institution.

The Dublin *Weekly Telegraph*, a three-penny Roman Catholic newspaper, states that the total annual circulation of all the pro-Catholic newspapers published in the United Kingdom is only 2,288,000, or 44,000 weekly.

SOCIETY ISLANDS.—By the arrival of the brig "Rosalie," on the 30th of April, at San Francisco, from the Society Islands, we learn that she left at Tahiti three French men-of-war steamers, two of which had just returned from New-Caledonia, where they left a garrison of five hundred men, and the sloop-of-war, "Marseilles" on station. The garrison at Tahiti, numbering fifteen hundred regular French troops, were in fine condition. It is presumed this fleet will soon visit San Francisco.

AUSTRALIA.—The *Melbourne Argus* of the 2d March, says, in commenting upon the new Constitution:

"The House is to consist of thirty members, who must have within the colony a money qualification of ten thousand pounds. This House will not, from its very constitution, be a very industrious one, and a small but compact phalanx of unscrupulous men, acting in union in the Senate, may assume a very awkward and dangerous position. Its popularity is already in a fair way of being blown to the winds by being looked upon as a mere chamber of successful money-grubbers; and it is only necessary to make it the arena for the prosecution of selfish interests, to render it as mischievous and contemptible as it ought to be pure, dignified, sagacious; the object of the respectful affection of every sound-thinking man in the community."

The newly-appointed commander-in-chief at Rio de Janeiro is Rear-Admiral Hope Johnstone.

Professor Edward Forbes has been appointed to the chair of Natural History in the University of Edinburgh, vacant by the death of Professor Jamieson.

ARRIVAL OF THE "NIAGARA."

HALIFAX, Tuesday, June 6—P.M.—The royal mail steamship "Niagara," from Liverpool on the 27th ult. arrived at this port, *en route* for Boston, at an early hour this afternoon.

There is no news from the seat of war of a decisive character.

Silistria was hard pressed by the Russians at the last accounts.

Advices from Vienna state that negotiations, looking to an adjustment of the present difficulties between Russia and Turkey, have been again opened, and that Austria and Prussia have taken a more decided stand against Russia.

COTTON.—Messrs. Brown, Shipley & Co. report a decline in cotton during the week of ⅛d.@¼d., particularly on the middling and lower grades.

BREADSTUFFS.—Messrs. Dennistoun & Co. say that in the early part of the week the market was tolerably active, but at the close of the week there was less demand, and prices fell off 1s. on flour, the quotations being, western canal 38s. 6d., and Ohio 40s.@42s. For wheat, there had been a fair demand throughout the week, but at a slight decline from the rates current at the sailing of the "Asia." White is quoted at 12s. 9d. per 70 lbs. For corn, in the early part of the week, higher prices were paid, but at the close the advance was lost, though the market was firm at 42s. 6d. for white, and 42s. for mixed and yellow. The following quotations, which vary materially from the above, are from the circular of Messrs. Milligan, Sanpriere & Co.: Western canal flour 38s., Ohio 39s. White and yellow corn, 41s.

ARRIVAL OF THE "ARCTIC."

THE Collins steamer arrived here yesterday forenoon, with news one day later than the "Europa."

News has arrived that the castle of Gustafshaven, south of Hango, and at the entrance of the Gulf of Finland, has been destroyed, and that 1500 Russians have been taken prisoners.

The London *Times* of May 27 says:

"Our correspondent at Vienna confirms the fact we have already published of the signature of a protocol by the representatives of the Four Powers, asserting their determination to maintain the integrity of Turkey.

"He adds, that Austria and Prussia will now demand the evacuation of the Turkish territory."

VIENNA, May 25.—It is credibly related that Austria and Prussia yesterday sent a summons to Russia to evacuate the Turkish territory.

CONSTANTINOPLE, May 15.—We have received here bad news from the seat of war on the Danube. The Russians are advancing from the Dobrudscha. They have cut off communication between Silistria and Varna, as well as the sea-coast, and they have done the same between Varna and Shumla.

THE VIENNA LLOYD, of May 20, says: "Omer Pasha has taken up a position before Shumla with his troops there concentrated; this is a sign that it is in this district where he intends fighting the first grand pitched battle with the Russians."

THE LIVERPOOL TIMES says: "The demand for money continues active, and the market to be well supplied. The Bank of England rates of 5½ per cent. are well maintained, and only in exceptional cases and on first-class, short-dated paper can discount be obtained on lower rates."

THE missionaries of the London City Mission (a society established to reach the poor in the metropolis) have made 1,439,380 visits during the year. The number of tracts distributed was 1,931,705. The income was £27,484.

PRICE CURRENT.

CORRECTED WEDNESDAY, JUNE 7.

ASHES—DUTY: 20 ₩ ct. ad. val.		Irish & Eng. dr'r	10 @ 11½
Pot, 1st sort, 100	7 75 @ 7 87½	Dry South	10 @ 11½
Pearl, 1st sort	8 75 @ —	Calcutta Buff	10 @ 11½
BARILLA—DUTY: 10 ₩ ct.		Do. dry, ₩ pce	11 @ 12½
Soda ash, ₩ ton	37 @ —	Do. gr. salted	11 @ 12½
BARK, (Quercitron)—DUTY: 20 ₩ ct.		Do. do. stench	10 @ 11½
No. 1, ₩ ton	30 @ —	HONEY—DUTY: 20 ₩ cent ad val.	
BEESWAX—DUTY: 20 ₩ ct. ad. v.		Cuba, gal	45 @ 50
Amn. Yel. ₩ lb	28½ @ 29	HOPS—DUTY: 20 ₩ cent ad val.	
BOTTLES—DUTY: 30 ₩ ct. ad val.		Kent, ₩ lb	10 @ 15
Bristol Pat. ₩ gr.	9 50 @ —	HORNS—DUTY: ₩ cent ad val.	
BREAD—DUTY: 20 ₩ ct. ad. val.		Ox, B.A. & E.	6 @ 7
Pilot	6½ @ —	Do.	11 50 @ 12
Fine Navy	6½ @ —	INDIGO—DUTY: 10 per ct. ad val.	
Navy	4 @ —	Bengal	90 @ 1 05
Crackers	6 @ 6½	Madras	75 @ 1 00
BRISTLES—DUTY: 5 ₩ ct. ad val.		Manilla	70 @ 80
St. Petersburg		Caracas	90 @ —
1st sort, ₩ lb	1 @ 1 75	Guatemala	90 @ 1 00
St. Pet's, 2d sort	85 @ 1 00	IRON—DUTY: ₩ cent ad val.	
Okatska bds & wb	1 80 @ 2 —	Pig, Eng. and	
Siberia	75 @ 85	Scotch, ₩ ton	23 @ —
Archangel & wb	40 @ 45	Bar, Refd. Eng	6 @ —
CANDLES—DUTY: 30 ₩ ct.		Bar, Nor. N'Sk	120 @ 130
Mould, Tal. ₩ lb	13 @ 13½	Bar, York Rgs	110 @ 120
Sperm	28 @ 30	Bar, Russ. Pt	6 @ —
No. pat. Rings	40 @ —	Bar, Russ. N'Sk	6 @ —
Do. No. 2 & 3	40 @ —	Bar, Swed. Ord	6 @ —
Adam'tine, City	20 @ 23	Bar, Amn. rolled	6 @ —
COAL—DUTY: 30 ₩ ct. ad val.		Bar, Eng. refd. ₩	6 @ —
Ly. Orr'l, whn	3 50 @ —	Bar, Eng. Com.	5 @ —
Sidney	— @ —	Sheet, Russia, 1st	
Pictou	— @ —	quality	9 @ 11
Anthra, ₩ 2000 lb	6 50 @ 7 —	Sheet, Eng. & Am	6 @ —
COCOA—DUTY: 10 ₩ ct. ad val.		IVORY—DUTY: 5 ₩ cent ad val.	
Maracaibo, in bd	8 @ —	Prime	9 @ 10
Guayaquil, in bd	8 @ —	Scrivelo	7 @ 8
Para, in bond	6 @ 6¼	LEAD—DUTY: 20 ₩ cent ad val.	
St. Domo, in bd	4½ @ 4¾	Galena, ₩ 100 lb	6 50 @ —
COFFEE,		Spanish	6 @ —
Java, white ₩ lb	14½ @ 14¾	Bar	6 @ 6¼
Mocha	14 @ 14¼	Sheet & Pipe	7 @ 7½
Brazil	9½ @ 11¾	LEATHER